THE
Spirit of Diſeaſes;
OR,
Diſeaſes from the Spirit:
Laid open in ſome
OBSERVATIONS
Concerning
MAN,
And his DISEASES.

Wherein is ſhewed how much the Mind influenceth the Body in cauſing and curing of DISEASES.

The whole deduced from certain and infallible Principles of Natural Reaſon and Experience.

By *FRANCISCUS MERCURIUS* Baron of *HELMONT.*

The Firſt Part.

LONDON, Printed for *Sarah Howkins* in *George-Yard*, in *Lombard-ſtreet*, 1694.

THE

Spirit of Delusion:

OR,

Delusion from the Spirit:

Laid open in some

OBSERVATIONS

Concerning

And

Wherein is shewed how much the Mind influences the Body in causing and curing of DISEASES.

The whole deduced from certain and infallible Principles of Natural Reason and Experience.

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By FRANCISCUS MERCURIUS Baron of HELMONT.

The Fifth Part.

LONDON, Printed for Lodwick Lowndes over-against the Dunstan-Tavern in Fleet-street, 1694.

Franciſcus Mercurius VAN HELMONT, Wiſheth all Health TO THE READER.

AS Mankind in the ſeveral Ages of the World, have always very much differ'd in their manners and way of living; ſo likewiſe if we take a view of their Actions, we ſhall find them no leſs various. For proof whereof it will be ſufficient to take a view of the Writings left to us, by Authors that liv'd at a conſiderable Diſtance of Time from one another,

which we ſhall find vaſtly differing not onely as to their Language, but chiefly in their ſtile and manner of expreſſion. There was a time, when the mode of writing in Vogue, was altogether Paraboli-cal, Myſtical and Ænigmatical: another when men began ſomewhat to unfold their ſtile, and to expreſs themſelves more copiouſly, but confuſedly withal. And if we betake our ſelves to the Writings of our modern Authors, we ſhall find them full of flouriſhed and ſoft-flowing expreſſions, and perſuaſive, ſpeculative reaſons, ſuch as rather exhibit the maſk or ſhadow of Truth, than diſcover its real and ſubſtantial Beauty to us; as finding that this way of writing doth gain them more credit and applauſe with the generality of People, than that more difficult and troubleſome, which after much labour and ſtudy preſents us with the very truth of things drawn from their Cauſes, and delivers the ſame in diſtinct and plain expreſſions. But I having never made it my aim to catch at the breath of the illiterate multitude,

or of those who are conceited of their own learning, but on the contrary have levell'd my thoughts at this mark, that they who earnestly apply themselves to the search of Truth, might at last extricate themselves out of the winding Mazes and Mæanders of Physick and Philosophy; in order to which end I have here given a short account (so as to leave the sagacious pursuers of Truth scope enough, by following these traces, to make a more full and particular discovery of whatsoever is required to the knowledge of the Nature of Man, and his Diseases) of the Maladies incident to Mankind, and their Causes, deduced from reasons of incontestible and unmoveable truth; and over and above have shewed, that there is nothing in the universal nature of things, which is not the effect and product of the same principles I have here laid down.

Indeed when we attentively consider, that all the Beings of the Universe do so amicably and harmoniously co-operate, and that all its parts do so stily conspire

to the conſervation and perfection of the whole, as that it does plainly appear to be but one onely Creature made up of ſeveral Members, we ſhall be forced to acknowledge that all things proceed from the ſame Principles; becauſe things that derive their original from diſcording Principles, have an averſion for each other, and can never be united.

Moreover, if created Beings were the product of divers Principles, we ſhould never be able to attain the true knowledge of any thing: becauſe our underſtanding being ſimple and uniform, would be ſtrangely confounded and puzled by this diverſity, and would be always uncertain from what Principles this or the other thing were to be deduced; and eſpecially if our underſtanding ſhould find theſe Principles to be thwarting and unſociable. Wherefore ſeeing that theſe differing Principles ſo called, do not claſh with each other, but very friendly cloſe together, we may ſafely conclude them to be of kin, and that they are derived from the ſame ſource

and original: for things that are of the same nature and tendency, must be the effect of one common cause. Wherefore it is a great mistake to attribute the various effects of natural things to the difference of their Principles, seeing that all things are the Offspring of one and the same Mother.

These and the like Reflections have put me upon a diligent search and inquiry, whether all things that offer themselves to our consideration do not flow from one principle. And accordingly without suffering the smallest things to escape my research; I made it my business with all diligence to pursue them to their source and causes. But forasmuch as this manner of investigating truth, is in a manner equally unknown to all, and but very rarely to be met with in the writings of other men, or to be heard from the mouths of our modern Doctors and Professors, a man may easily conceive, especially if himself have spent any time in this enquiry, how difficult an undertaking it must needs

have

have been for me ſo cloſely to follow Nature through all her ſecret windings and immenſe variety of objects, as to be aſſured at laſt that they all were the product of one onely cauſe, and that whatſoever is in the univerſe may be deduced from the ſame. For before I could arrive to this point, I was fain by aſſiduous cogitation and contemplation, in conjunction with long experience, to pry into the abſtruſe works of nature. Beſides, having overcome all theſe difficulties, it proved no ſmall hindrance and diſcouragement to me, that after I had found out Nature's ſecret path: I, for many years together met with but very few who were willing ſo much as to conſider or examine what I offer'd to them, or were capable of it, by reaſon of their prepoſſeſſed Judgments. Neither did I much wonder at it, ſeeing that moſt men are ſo little concern'd whether what they have learnt be true or falſe, that they had rather follow the ſenſe of their Leader, than to put themſelves to the trouble of a ſtudious and painfull review.

veiw. However I cannot ſay that my labour herein hath proved altogether fruitleſs, becauſe it hath procur'd me ſome friends, who did not onely clearly apprehend my thoughts, but were alſo able from my aſſigned Principles to deduce the truth of things.

But for all this, when I conſider the beaten Road of moſt Phyſicians, and the common Method of Curing, I have no reaſon to expect that this Diſcourſe ſhould meet with a kind reception from them; becauſe the Principles here laid down, if ever they ſhould come to eſpouſe them, would oblige them to abandon their accuſtomed method, and to new-model the whole Syſtem of their practiſe, which will be a thing too painfull and troubleſome for thoſe who ſuffer themſelves to be carried headlong by inveterate cuſtom and opinion. Beſides, if ever they ſhould make it their buſineſs to know throughly the cauſe of every diſeaſe, before they went about to preſcribe their Receipts againſt it, this would much diminiſh their reputation,

for

for as much as the ready and extempory prescribing of Apozemes, Purges, Clysters, and other such like, is look'd upon to be a pregnant instance of a great presence of Mind, and absolute Experience; though indeed they be equally ignorant, whether the Effect of them will prove beneficial or hurtfull to their Patients. Wherefore I have but small reason to expect from these conceited Physicians, that ever they should spend much of their Time and Labour in searching out the true Grounds of Medicine, seeing that the White they shoot at, is not Truth, or the welfare of their Patients but gain and profit, being but little concern'd what happens, as long as large Fees flock in apace to their Pockets.

These are the reasons have moved some Physicians to brand this little Treatise, with their ignominious Reflections; though I dare challenge any one of them, or all of them together to shew me any one Contradiction, or false Proposition therein contained, or to single me out any Disease, the reason whereof

cannot be given from the Principles here asserted: Yea, I challenge them to produce any thing whence the Nature of Diseases, without any Clashing or Contradiction, may be derived, and whereby all their Symptoms and the Difficulties about them may be explained and resolved. But then they must not think to put me off with a Company of fine Words, when that which I expect from them is solid reason. But I had as good say nothing, being well assur'd that this sort of men will never answer this my challenge. Now if we would take a scantling of their gross Ignorance; let us suppose several of them sent for to consult about the Disease of the same Patient; good God, what jarring and difference shall we find in their Judgments, so that scarcely any two will be found amongst them that agree in their Sentiments about the same Disease, and much less about the Causes of it, wherein commonly they are as distant, as the East is from the West. Now this being much truer than I could

wish it was, who would ever trust his Health, yea, and Life too, with such blind and ignorant Guides, whose Art is merely conjectural? But to the end I may put this out of doubt with my Reader, I will onely desire him to consider, that when these Physicians fall sick themselves, though in the full use of their Understanding, yet declare themselves ignorant of the Cause of their Disease, and therefore send for two or three of their own Gang, to feel their Pulse, cast their Water, to the end that, if at the worst, they cannot recover them, they may at least have the Comfort of dying according to the best Forms and Method. Surely had they but so much as a rough-draught in their Heads of the Nature and Cause of their Distemper, they would never betake themselves to the Advice of others, but consult their own Understandings. And pray what can other Patients hope for from such Physicians, who are destitute of Knowledge enough to help themselves.

But

But what is here ſaid, I would have underſtood of the common ſort of Phyſicians; for in divers Countries I have met with ſome very honeſt and ingenuous Men of that Profeſſion, who did not onely confeſs, that there was nothing of Truth or Certainty in the common way of practiſing Phyſick, but alſo exerted the utmoſt of their Endeavours, and left nothing unattempted whereby they might reduce this worthy Profeſſion into an Art of certain and immutable Truth. And theſe are the Men who have frequently conſulted me about theſe Matters, and it is for their ſakes that I have writ this Treatiſe, and not for thoſe that follow the common Road and Method of Phyſick, whoſe Cenſures I deſpiſe. And the leſs eſteem I have for the vulgar Method, the more highly I value thoſe that have found out any thing that is real and praiſe-worthy in Phyſick, amongſt whom I cannot but make mention of John Conrad Amman *Doctor of Phyſick, who by his Induſtry hath found out a way whereby ſuch*

as are born deaf may with a certainty, ſcarce inferiour to that of Mathematical Demonſtration, learn to read readily, and to take in the Senſe of others, not at their Ears, but at their Eyes, and to expreſs their Minds with an articulate Voice; of which to paſs by other Inſtances, I my ſelf have been an Eye-witneſs at Harlem, *in the Daughter of* Peter Koolard *a famous Merchant of that City, and with which I was the more pleaſed, becauſe I found this uſefull Invention of his, to agree very much with what I have delivered in my* Alphabet of Nature. *Herewith Reader I take my leave, wiſhing thee heartily Farewell.*

At *Amſterdam* the 20th.
of *Auguſt.* 1692.

OBSERVATIONS
Concerning
MAN,
AND THE
Cauſe of Diſeaſes.

EXperience teacheth, that they who are in the purſuit of Sciences, muſt ſpare neither Pains, nor Diligence for the attaining of them; becauſe the many Objects that preſent themſelves at once to our view, lead us into a Maze of uncertainty, not knowing what to lay hold of for a ſure ground, to attain true knowledge.

In my Judgment there is no better Principle can be pitch'd upon for the acquiring of knowledge, than (according to the saying of *Thales*) *to know our selves*; and Experience doth abundantly confirm this, for we find that the reason why so few attain to a true and experimental knowledge of themselves, is, because instead of clearing up the Light that is hid in them, they do more and more darken and cloud it, by their pursuing of Truth in things without them, and so amuze themselves about the outward Bark or Bodies, supposing them to be the Causes of those Effects they see produc'd in the World; tho' not one of them can so much as tell what a Body is, whereof it consists, or what that is which doth unite, or link the parts of it together; now it is utterly impossible for them to know the Nature of Bodies, and their different operations, as long as they do not reach their kernel, that is the cause of them. Wherefore he that would be a right and genuine

nuine Enquirer into Truth, muſt firſt of all ſearch into his own Eſſence, and conſider that his Body is continually maintain'd and govern'd, and all things produc'd in him by his Spirit; the Body indeed, being nothing elſe but an effect of the Spirit, as ſhall be ſhewed in the ſequel of this Diſcourſe.

This being well conſider'd and comprehended in all its parts and circumſtances, we ſhall eaſily attain to the knowledge of other things, both within and without us; ſeeing that all things have but one Cauſe, and conſequently compriſe but one and the ſame Truth, tho' the one partakes of more perfection, the other leſs, ſuitable to the different efficiency of the Spirit that is in it.

True it is, that tho' all Creatures have but one Cauſe, yet at firſt ſight they are not equally knowable to us, becauſe frequently we fail of diſcerning their Properties, manner of Production, or other Circumſtances, and by this means their Efficiency remains often unknown to

us. Wherefore there can be no better way to attain the knowledge of any thing, than to enquire what the Efficiency of it is, what form or appearance it hath, whence it proceeded, how it is produc'd, and into what it may be reſolv'd at laſt: For if we put theſe together, as ſo many parts that conſtitute the whole, we ſhall arrive to the knowledge of the thing we are in queſt of.

And to the end I may not ſeem by theſe words, which point us to the right Inveſtigation of the Nature of things, to ſpeak any thing which is either un-intelligible, or not practicable; I ſhall in theſe my thoughts about divers Subjects, take into conſideration their ſeveral Circumſtances, Effects, and manner of Production, or Generation, which will lead us to the Principle whence they proceed.

§ 1. It is proper when we are about to treat of Man and his Parts, to conſider his Original, and by whom he was produc'd.

§ 2. No

§ 2. No other Principle can be imagin'd to have been the Original of all Creatures, ſave onely that Being, which hath the Power of creating all things.

§ 3. Every one is conſcious, that as he did not at firſt create or produce, ſo he cannot preſerve himſelf in the ſame State. He finds alſo by Experience, that the Creatures neither are, nor can ſubſiſt of themſelves; for could they ſubſiſt of, or from themſelves, then would they no longer be Creatures, but Creatours; becauſe Self-ſubſiſtancy cannot be conceived, but in conjunction with all other perfections, and conſequently with the Power of creating, and where this is not, thoſe Beings muſt be the Product of ſome other Cauſe, and conſequently not ſubſiſt of themſelves, but by ſome other. Now all thoſe Beings that are not Self-ſubſiſtant, nor can perpetuate themſelves in the ſame State, come under the notion of Creatures.

§ 4. The Being which is Self-subsistent, and consequently comprehends all perfections, must amongst the rest possess this also of being uncreated, and the Creatour of all things.

§ 5. For as much therefore as this most perfect Being doth produce and create all things, it is evident from hence that the word *to create*, cannot import the production of a thing out of nothing, but out of, or by the Power or Spirit of this most perfect Being, which we call God. Now this Power or Spirit of God, or whether it be call'd his Command or Will, is Essential; because in the most perfect Being there can be no defect, and therefore no Nullity or Non-entity, but on the contrary all must be Essential, and ever operative and actual; for if God were not continually operative, he would be changeable, which is inconsistent with his Perfection.

Vid. *Treatise of the Divine Attributes*, p. 48.

§ 6. More-

§ 6. Moreover, if *to create* ſignifie the Production of a thing out of nothing, then is it an abſolute un-intelligible Expreſſion, neither can any Man know what is meant by it, becauſe no Thought or Conception can be fram'd of nothing; whereas the uſe of words is to conveigh to us the ſignification and underſtanding of things, whereof they are the marks and indications.

§ 7. Scripture alſo contradicts this falſe and inconſiſtent Signification of this word; for it expreſly teacheth us, that *to create, is to produce ſomething viſible, out of that which is ſpiritual or inviſible.* Thus *Gen.* 1. 1. we read, that *In the beginning God created the Heavens and the Earth*; but it is not ſaid that God created the Waters, or the Spirit that moved upon the Waters; but on the contrary it is plainly enough hinted to us, that out of the Waters, by means of the Spirit that moved

Vid. *Treatiſe of the Divine Attributes*, p. 169.

upon them, the Heavens and Earth were produced: So that the 2d Verſe informs us, what that was out of which the Heavens and the Earth were created; and for a further clearing hereof, it is ſaid Verſe 9. *Let the waters under the Heavens be gathered unto one place, and let the dry land appear.* Which is yet further explained by that of St. *Peter*, in his 2d Epiſtle 3. 5. *For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth conſiſting out of the water, and in the water.* We read alſo, *Gen.* 1.21. *And God created great Whales, and every living Creature that moveth, which the waters brought forth abundantly after their kind; and every winged fowl after his kind.* Now it is clear as the Sun, that by the word *created* cannot be meant, that God produced theſe out of nothing; becauſe in the foregoing Verſe, it is ſaid: *Let the waters bring forth the moving Creature that hath life, and Fowl that may fly above the Earth.* Which words

aſſure

aſſure us, that the word *Created* in the following Verſe ſignifies a Bringing forth out of the Waters.

But for a further proof, that *to create* ſignifies the bringing forth of ſomething viſible and tangible, from Inviſibles and Spirituals, (*viz.* from the Heavenly waters, for the Waters are twofold, thoſe above, and the other beneath the Firmament, the upper being of a more ſpiritual Nature than thoſe upon the Earth) let us conſult the plain words of the Authour of the *Epiſtle to the Hebrews*, Ch. 11. v. 3. *Through Faith we underſtand that the Worlds were framed by the word of God, ſo that the things which were ſeen, were not made of things which do appear*, and conſequently of inviſible and ſpiritual Things.

§ 8. Conclude we therefore that all Creatures were brought forth out of the Water, by the Spirit which moved upon them; for after that the Spirit of God had moved upon the Waters, the Heavens and Earth were

not created

created out of them, as we have just now shewed from the context of *Genesis*, and out of the Earth were brought forth Stones, Minerals, Herbs, Trees, Beasts, and Men.

§ 9. And like as all Creatures were by the Spirit brought forth out of the Water, so the Nature of all Creatures informs us, that they consist of a living Fire, and a watry Essence, which I have demonstrated concerning the Nature of the Heavens, Earth, Stones, Metals, Minerals, &c. in my *Thoughts upon Natural Philosophy*.

See *Divi. Attrib.* p. 169.

The same Truth is confirmed to us, by those that have the Ague, or their Bodies otherwise indispos'd, that they are sometimes cold, and at other times hot; whereas when both these qualities do work orderly and harmoniously together, they are neither sensible of heat nor cold, but onely of a temperate and pleasing warmth. Moreover, if Man did not consist of a fiery and watery Essence, it would be impossible for

for him to be either hot or cold; becauſe nothing can grow hot or cold, except it be partaker of the Eſſence of them both.

Now that there is in Man ſuch a living fiery Eſſence, the following Experiment may convince us. Take the Urine of ſome that drink little (for that is the beſt for this purpoſe) and let it ſtand for ſome time, and then evaporate it to the conſiſtence of Honey, afterwards mix the ſame with thrice as much of the Powder of Charcoal, or Brick-duſt, put this matter into a ſtrong coated Retort, that will endure the Fire, and drive it over with a Reverberatory Fire into a large Receiver, that hath Water in it, and at laſt you will ſee a bright blewiſh Smoak come over, which in the Water turns into a thick Subſtance, but when taken out thence it ſhines and burns, and is commonly known by the Name of *Phoſphorus*.

Neither is this Fire onely found in Man's Urine, but alſo in every Part and Member of him, which are all of them

them preserv'd in their due State and Temperament by means of this fiery Life. And therefore it is, that when some Persons comb their head in the dark, as it were sparks of Fire are seen to proceed from them; and that those who are struck on the Eye, perceive the Appearance of a flash of Fire; as likewise that when a sick Person rubbing his Eyes, has a fiery Light represented to him, it is a hopefull sign of his Recovery, for as much as it indicates that his Life, which is his Fire, is as yet strong and vigorous in its acting, and endeavour to surmount the Disease. Yea it hath been found by Experience, that when Persons of a dry and fiery Nature or Complexion (which are expressions commonly us'd) have their Bodies rubb'd in the dark, that blue Flames and Sparks are shaken out from the Towels they have been rubb'd with.

Neither is this onely confirm'd to us by Experience, that all things whatsoever consists of a fiery and watery Essence, (which two Essences, be-

cause

cauſe all things are generated of them, may very properly be called the Male and Female Eſſence) but the ſame is alſo ratified by the expreſs words of Scripture, *Gen.* 1. 27. which tells us, that *God created Man in his own Image, in the Image of God created he him, Male and Female created he them.* In which words we are inform'd, that God created them (our firſt Parents) Male and Female. It is not ſaid that God created the one of them a Male, and the other a Female, but that God created both of them Male and Female; not that we are to underſtand by this manner of ſpeaking, that our firſt Parents were Hermaphrodites, as ſome Scoffers might conclude from hence, but that every Man, and ſo our firſt Parents, does conſiſt of a maſculine or fiery, and a female or watery Eſſence; the maſculine or fiery Eſſence being predominant over the watery in Males, and the watry over the fiery in Females. And accordingly Experience tells us, that Men are ſtronger and

more

more fiery than Women, and therefore are appointed their Head, and to have Dominion over them.

A further Argument to prove, that *Adam* contain'd in himself a male and female Essence, is this, that the Woman was taken out of *Adam*; for *Gen.* 2: 22. informs us, *and the Rib* (or as the word does also signifie a *Pillar*, which very properly may denote the Back-bone, for as much as the same like a Pillar doth support the Body of Man) *which the Lord God had taken from Man, made* (builded) *he a Woman*; and the Hebrew word בָּנָה *to build*, informs us, that *Eve* was formed of that in *Adam*, whereof all Children are formed, to wit, out of his Loins, for in the Hebrew Children are called בָּנִים, which is derived from the same word בָּנָה. Conclude we therefore, that seeing *Eve* was made or built of the Rib of *Adam*, he must needs have had both Essences concealed in him.

§ 10. And

no 10. And when the *Earth was without Form and void*, the first thing that God brought forth from it was *the Light*, or *Day*, in opposition to *the Darkness*, or *Night*, Gen. 1.3,4,5. And vers. 16. 19. We read, that two great Lights were made, *the greater Light to rule the Day, and the lesser Light to rule the Night, and the Stars also*, which are Nocturnal lights appertaining to, and resorting under the Moon: Now this affords us a further Demonstration, that the World must consist of a fiery and watery Essence, and of no more than these two, because we find the same onely distinguish'd into Day and Night, which are governed or superintended by two different Luminaries, the one having dominion over the Day, and the other over the Night. Now it is a thing known to all, that the Sun which rules by Day is a fiery Essence, and the Moon on the contrary a cool watery Essence (of which see my *Thoughts about Natural Philosophy*) besides it is a thing well known to all Sea-faring Men,

Men, that the Moon has dominion over the Waters, because it causeth them to swell and increase, as is apparent in the Spring-tides, which happen at the Full-moon, which shews that the Moon hath communication with the Waters, and consequently must be partaker of their Nature.

§ 11. And for as much as the Heavens and Earth consist of these two Essences the fiery and watery, it follows, that all Creatures proceeding from the Earth, must likewise consist of the same (as hath been shewed § 9.) and when any thing becomes defective in its fiery Essence, so as that it cannot, as formerly, form and subdue the watery Essence for the support of its Body, then the Body decays and dies.

Vid. *Div. Attrib.* p. 172.

§ 12. Now as the Sun by its Fire doth excite, and quicken every thing upon Earth, as appears in Summer, when the Sun is near

Vid. *Div. Attrib.* p. 161.

near us, ſo likewiſe the Fire; which is proper and peculiar to every Creature, does preſerve it in Life, which we can no way better experience than in our ſelves: For we find that when this Heat or Warmth begins to decreaſe in its wonted efficiency or activity, we grow chilly and cold; and when the ſame ceaſeth all together, we die. Conclude we therefore, that *the Fire which preſerves and maintains our life, and without which no body can ſubſiſt, muſt of neceſſity be the life it ſelf of every Creature*: For ſeeing that all of them conſiſt of Fire and Water; as ſoon as the Fire in any of them ceaſeth from its wonted Activity, they immediately die and periſh.

§ 13. This fire or life which preſerves the Creatures in their Beings, and (as we find by experience) doth form our very thoughts, muſt be ſuch an Eſſence, as can pierce and penetrate all Bodies whatſoever; for were there any that it could not penetrate,

Vid. *Div. Attrib.* p. 131.

netrate, it would never be able to illuminate or quicken the same, and so that Body would have the Power of giving Life to its self, which is not onely contrary to experience, but also implies a contradiction according to § 3 and 8. Now that which enters, and pierceth through Bodies, cannot be a Body, because it is impossible for one Body to penetrate another, without taking up more place than it did before; wherefore that which makes Bodies, and can both enter, and pass through them, must be a Spirit.

§ 14. Having therefore demonstrated, that the Fire of every Creature is spiritual, and seeing that there are many kinds of Fire, we now proceed to shew the Differences thereof. All sorts of Fire may be reduced to one of these three, *Viz. the Natural Fire of the Creatures, the Fire of the Sun,* and lastly *Artificial,* (otherwise called Culinary) *Fire.*

The

The Natural Fire of the Creatures, is that Vital flame which according to its operative Virtue, forms its own Body, and is nothing else but the Spirit, or fiery Life of all Creatures; which Fire of the Creatures is natural, as long as it doth not deviate from its proper efficiency and order, nor forced into a violent Motion, which makes it to burn, and as it were, burst forth into a Flame.

Artificial Fire is nothing else but the Fire of the Creatures, when by violence and swift Motion it is hindred in its natural Efficiency, which hindrance or disturbance is nothing else but a swift Mortification; by means of which suddain dying, the Fire of the Creatures, which by burning cannot be annihilated, becomes the sooner advanced to a new Birth, which otherwise by a slow Death or Corruption would not arrive at a new Life, till after a much longer time. And like as the Creatures by an external violent Motion, may be turned to an Artificial Fire; so likewise

any one may by a ſuddain Paſſion, or ſome other way, put his inward Fire into ſuch a Motion, as thereby to make it ceaſe from its preſent orderly Operation, and ſo die ſuddainly. Whence it follows, that the *Fire* we call *Artificial*, to ſpeak properly, *is not, neither can it be made by us*, as being nothing elſe but a Deſtruction of Bodies, and a ſwift Motion; by means whereof the Fire of Creatures either dies, or changeth its Activity or Operation.

The Fire of the Sun, is that which excites the mortified Fire of the Creatures, and awakes it into a new Birth, *which Solar Fire never ceaſeth to work*, but always operates after one and the ſame manner, in order to advance this World to its perfection. Wherefore it is neceſſary for the Sun to be in continual motion, that by means thereof it may excite all Creatures, and vivifie them in due time. For if the Sun ſhould always abide in the ſame place, and from thence continually dart its Rays to one quarter of the

the Earth, it would burn and conſume all that was there, and bring forth nothing to a perfect Birth, as we find by experience in a Burning-Glaſs; which by concentring the Beams of the Sun, doth kindle a flame, which effect cannot be produced by Artificial Fire; becauſe the Fire of the Sun is more conſtant and unchangeable in its Activity; whereas on the contrary all artificial or made Fires, are continually changed.

§ 15. And for as much as *Salt* doth greatly partake of the Nature of Fire, it will not be improper to treat of it here. It is certain, *that whereſoever* Fire is, there Salt *is alſo*; whether it be in the Air, Earth, Vegetables, Animals, *&c.* For which reaſon probably the Greeks ſignified *Salt* by the word ἅλας, and the *Sun* they call'd Ἥλιος, by which likeneſs of Names, they would repreſent to us the likeneſs of their Natures. And for the ſame reaſon the Romans called *the Sun*

Sol, and *Salt Sal*, and ſome of the Antients alſo have told us, that *the Sun was the Salt of the World.*

Now that whereſoever Fire is found, there Salt is alſo, Experience teacheth us in Sweat, Urine, &c. which do not onely contain Fire, as the *Phoſphorus* ſhews, but Salt alſo; and the ſalter any ones Sweat or Urine is, the more lively and vigorous he is alſo; ſo that *Salt is a conſequent or birth of the Fire*, for we find that Fire turns to Salt, whereof we have a proof in Pot-aſhes, called by Chymiſts *Cineres Clavellati*; for when Wood is burnt with a Reverberatory-fire, it yields more of an Alkalious Salt, than when it is conſum'd with an ordinary open Fire; becauſe when a Reverberatory-fire is uſed, part of the Fire becomes precipitated into Salt, and doth not fly away, as when the Fire is open; and this Alkali may be changed into Salt-petre, out of which the Refiners extract common Salt; both which Salts are found in all Creatures, of which the Salt-petre is the more fiery,

fiery, and the common Salt the more bodily.

§ 16. Having thus demonſtrated that Salt derives its Original from the Fire, becauſe that Fire is changed into Salt, we ſhall now further illuſtrate the ſame Truth, by ſhewing, *Viz.* that *Salt is alſo turned into Fire:* For we find that when at any time the Sea over-flows the Land, that the Salt it leaves upon it, doth after ſome Years make it exceeding fruitful, which could not be, except that the Salt were turned, for the moſt part of it, into a living Prolifick-fire, becauſe nothing can be produc'd but by its own proper living Fire, as appears from § 12, and ſhall be further demonſtrated § 34---41.

§ 17. When we heedfully conſider this Effect of Nature, *Viz.* that *the Fire doth produce Salt, and that Salt reciprocally is in part chang'd into a Prolifick and fructifying Fire,* we ſhall ſurely be guided to a clearer under-

ſtanding of the Words of our Saviour, Mark 9. 49. *Every one ſhall be ſalted with Fire.* And this Fire or Life which is in the Salt, is properly that which preſerves the Creatures from Putrefaction; for when this Life hath once left the Salt, it is no longer of uſe to ſeaſon things withall, and therefore we read Verſ. 50. *But if the Salt hath loſt its Savour*, viz. (its living Virtue whereby it preſerves Meat from Corruption) *wherewith ſhall it be ſalted?* or as it might be rendred, *how will you be able to ſeaſon any thing with it, ſo as to preſerve it from Corruption?* And *Matth.* 5. 13. we are told, that *it is good for nothing but to be caſt out, and to be trod under foot by Men.* For being no longer of uſe, it is caſt out upon the Earth, that it may die there in order to attain a new Birth, and ſo become uſefull and fruitfull as before.

§ 18. As every Creature hath its vivifying Spirit or Fire, ſo it muſt likewiſe have its female

Vid. *Div. Attrib.* p. 171.

female or watery Eſſence, according to what hath been proved § 7,8. *viz.* that all things are a Product of the Water. Which is confirm'd to us by Experience in Mines, that die or putrifie into Worms, which Worms devour the Mountains (even as wood breeds Worms that eat up the wood) and by this means ſeveral vaſt Arches and Paſſages are made under ground: which Arches do afterwards give forth a water, which dropping down continually congeals in proceſs of time, into great Stones, formed like Pillars, which ſtony Pillars abide the Fire; whereas the Water whereof they are congealed, doth proceed from Lime-ſtone. This is commonly found in the Dukedom of *Sultzbach* in the Upper Palatinate, according as I have taken notice thereof in *my Thoughts about Natural Philoſophy*. The ſame alſo is found in all Plants and Vegetables, which do all grow and propagate themſelves by their Juice or Water; for as their Moiſture diminiſheth or fades, they wither and die.

die. And if we ſearch into the Nutriment of Man, we ſhall find that the Meat he eats, muſt be changed into a fluid Water, to the end that being afterwards turned into Blood, and other neceſſary Juices or Liquors, it may readily circulate and paſs through the whole Body and renovate the ſame.

§ 19. And for as much as the Food we eat muſt nouriſh and maintain the very leaſt parts of the Body, which in form and efficiency are greatly differing from each other; therefore it follows that the ſame muſt be changed into a Spiritual water, to the end it may pierce into all and every leaſt part of the Body: Yea what is more our Food muſt be reduc'd to that high Degree of Spirituality, as to be a fit Nutriment for our Thoughts; for when a Man is hungry, he ſhall find that his Thoughts are not ſo free and copious, as when he is refreſh'd by due and temperate eating; whence we may with great Evidence con-

clude,

clude, that the Food wherewith we are nouriſhed muſt be changed into ſuch a ſpiritual Eſſence, as is that out of which our Thoughts and Ideas are formed; becauſe we find that by too earneſt Cogitations, the ſtrength of the Stomach is oftentimes ſo far diminiſhed, that it can no longer digeſt the Food it hath received, and by this defect of digeſtion in the Stomach, we are made unfit and unable for much thinking or ſtudying. Now if ſo be our Thoughts were not fed and maintained from the Food we eat, neither would the want or indigeſtion of it, be the cauſe of the diminiſhing or weakening of our Thoughts, as may be evidently perceiv'd in thoſe who are ſick, and eat little or nothing, as well as in others, who overburthen themſelves with Meat and Drink. And indeed, *if ſo be our Thoughts or Images were not formed out of the watery Eſſence, by our fiery Spirit,* it muſt follow that a Man might think or meditate without receiving Food convenient for him; which

which being impossible and contrary to all Experience, we may conclude that the Thoughts and Ideas or Images that are in us, do consist of a fiery and watery Essence.

For fuller proof hereof, let us consider, that every one finds by Experience in himself, that after much weeping, he will be unfit to excogitate any thing, or to form any Ideas; and when even any Person doth so far continue his weeping, that it becomes customary and habitual; he shall by this means find himself so utterly devoid of Thoughts, that afterwards he shall no longer be capable of thinking with understanding, or forming any coherent Ideas, but become mopish without concerning himself with, or minding any thing. From which Experiences it follows, that Thoughts or Ideas are formed out of our watery Essence, for if they did not consist of it, how would it be possible for them to be weakened, or even wholly to cease by much weeping? Of which see more § 30. We find

find likewiſe that thoſe who are troubled with a Cold, have not onely their Senſes of Smelling and Taſting much impaired, but moreover are thereby made unfit for much thinking or ſtudy; which is a further proof that the Thoughts owe their Original to Water, and conſiſt of the ſame, for otherwiſe they could not be hindred by a Cold, in which Diſtemper the Water of the Microcoſm is turned into Snivel and Fleam, inſtead of ſupplying Matter to our Thoughts and Senſes: Of which ſee §78.

And I leave it to every ones conſideration, whether things Spiritual do not ſtand in need of a ſpiritual Nutriment; and ſeeing that moderate feeding ſtrengthens and envigorates our Thoughts, whether this be not evident proof that our Food muſt be made ſpiritual, before it can ſerve for a fit Aliment to our Thoughts, which are ſpiritual.

§20. And ſeeing that our Meat becomes changed into a fluid Water, that

that it may be fit to feed our Bodies according to § 18, and that this Water also must in part be made so spiritual, as to be able to supply and recruit our Thoughts, according to § 19, it follows *that Water* (which is the Original of all Creatures, as § 9.) *must be a spiritual Essence*; because nothing can ever be changed into a quite other Essence, than that is, from whence it originally proceeded: And for as much as Bodies may be changed into a spiritual Being, as hath been just now proved of our Food; therefore of necessity their Original, *viz.* the Water must also be spiritual. We shall be further assur'd of this Truth, by considering the Properties of Water, *viz.* that it is devoid of all Figure and other Qualities (for who can tell of what Colour it is, or what other Qualities it hath) also because it is indivisible, into parts differing from the whole the least part of Water, being as much Water as all the rest, neither can it be changed into

See *Div. Attrib.* p. 178.

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any thing more ſimple than it ſelf, from whence it proceeded at firſt, whereas all Creatures may be changed into Water, becauſe they were originally formed thence: So that it appears, that the leaſt drop of Water is poſſeſſed of as great Perfection proportionably, as the vaſteſt confluence of it. Now the reaſon why the Water is deſtitute of all Figure is, that it might be the fitter to bring forth all manner of Figures and Qualities. From all which it is obvious to make this Inference, that the Water is a ſpiritual Eſſence (*viz.* that it hath Affinity and Communion with the Spirit, as *Eve* with *Adam*, the Moon with the Sun, and other ſuch like) becauſe it is without Figure, and cannot be divided into any parts, but what are of the ſame Nature and Perfection with the whole, and yet by means of the fiery Eſſence, doth bring forth all Bodies, which are the Subjects of figure and diſſimular Parts.

§ 21. And

§ 21. And as it hath been ſaid of the Nature of the Fire that it is vivifying, except when it breaks forth into too violent an Activity; ſo on the contrary, the *Water is of a cooling Nature, and cold*; and as the Nature of the fiery Eſſence is to excite and make alive, as § 12, ſo *the Water being of a cooling Nature inclines Creatures to reſt, or cauſeth them to die and change, according as the Activity of the watery or lunar Eſſence, is more or leſs ſtrong and predominant in them*; even as Fire alſo when it is become too violently active, doth change the Creatures, and is the Cauſe of their Death.

§ 22. Now that the watery Eſſence doth incline the Creatures to Reſt, or changeth their manner of working, and is the Cauſe of Death, whenever its Activity is ſtronger, than that of their fiery Spirit; we find by Experience in thoſe who are almoſt drowned in the Water, for they for a time are lock'd up in ſuch a ſound Reſt, that

that they ſeem to be dead, and in thoſe alſo who periſh in the Water, as likewiſe in many other things which die in the Water, and change their former Figure.

§ 23. But notwithſtanding theſe things are known to all by Experience, yet hitherto I could never meet with any, who could give me a ſatisfactory Anſwer to theſe queſtions: *Why we ſleep more in the Night, than in the Day-time? Why ſleep doth allay pains? Why mad Dogs, and other Creatures that fear the Water, are for their Cure caſt into it? And why laughing and crying are proper and peculiar to Man?*

§ 24. In order to the making out that *the Night cauſeth ſleep and reſt, becauſe that in the ſame, the watery cooling Eſſence is predominant*: We are to conſider ſome things which Nature points us to, and without which it will not be eaſie for us to apprehend why thoſe things which do

more partake of the watery or lunar Essence, than of the fiery, do every one according to their different Efficiency, either cause rest, or mortifie in part; or are else altogether deletorious, so as that they do not onely hinder, and keep back for a time the Activity of the Life, but also wholly change it.

§ 25. It is an evident and incontestible Truth, that the Moon is a watery cooling Essence, because she causeth Cold, and rules over the Waters, as § 10. And because the Moon hath Dominion in the Night, it is a ratic-nal Consequence, that the Night or Darkness doth consist of the watery Essence; *for as much as no Creature in the World can have any communion with another, or be ruled by it, except it be partaker of the same Nature.*

Neither can any Philosophers deny (if so be they have ever seriously consider'd the Order of Nature) but that the World, and all the Crea-

tures in it, *conſiſts of theſe two Principles*, and no more; Viz. *Fire and Water*, (as hath already been ſufficiently demonſtrated) and for as much as that Fire of Nature doth warm and viviſie, if we ſearch Nature through and through; we ſhall find no other Eſſence that is of a cooling, and reſt-procuring Nature, beſides the watery Eſſence, and thoſe things wherein it is predominant.

§ 26. *That the Night procures Reſt* (meaning by Reſt a ſtate wherein our fiery Life doth more faintly exert its Activity) becauſe the cooling Eſſence is then predominant, experience alſo will inform us: For we find that towards Night, we grow more chilly, dull, and heavy, which is cauſed by the leſs vigorous Activity of our Life in the Night, than in the Day-time. So likewiſe we experience, that we are then more apt to yawn, by which Motion we breath forth our Breath, wherein our Strength

See *Div. Attrib.* p. 178.

conſiſts, (as ſhall be made out §63, &c.) and this in order to the diminiſhing of it; that ſo we may be the more diſpoſed for ſleep and reſt. We ſhall alſo perceive that we are not then ſo fit for cogitation or ſtudy, but that our Thoughts ſlip away from us; eſpecially if we lead an orderly Life. It is alſo a thing well worth our noting, that ſome Perſons after that they have watched ſeveral Nights together, are apt to have their Legs ſwell, as if they were fallen into a Dropſie. Which Obſervations do fully prove this, that the cooling lunar Eſſence whereof every one of us doth in part conſiſt, is predominant in the Night, which therefore procures reſt to us.

§27. From what hath been now obſerved, that the Night, becauſe of the then Predominance of the watery Eſſence, is a procurer of reſt; we may learn the reaſon, *why Sleep is an allayer of Pain.* Certain it is, that whereſoever Pain is felt, there the Acti-

Activity of the fiery Life is exorbitant, or exceſſive; as ſhall be ſhewed §66.

And ſeeing ſleep or reſt is procured by our watery or lunar Eſſence, it follows that when the ſame predominates, it puts a ſtop to the too violent Activity of the Fire, and ſo conſequently doth by means of ſleep allay Pain; ſleep being a Conſequence or Effect of our Lunar, as Pain is of our fiery Eſſence.

From the ſame Fountain-head we may derive the reaſon, *why Opium aſſwages Pain, and procures Sleep.* For if we conſider whence Poppy hath its original, we ſhall find, that the red Poppy commonly grows in Cornfields, and therefore the *Dutch* call them *Wilde koren Roſen*, that is, *Wild Corn Roſes*: ſo that it ſeems probable, that Poppies are nothing elſe but Corn that is mortified, by the Predominion of its lunar Eſſence over its Firery; for which reaſon the *Dutch* call them alſo, *Maan Koppen*, that is, *Moon Noddles.* Now ſeeing that Poppies

procure Rest; this proves also that the lunar Essence hath the Predominance in them, for as much as rest is caused by means of the lunar or watery Essence; as §. 25, 26. For it is certain, that where any pain is allayed, and rest comes in the place of it, there the Activity of the fiery Life is restrained from excess and exorbitance. Opium therefore reduceth the violent Activity of our Life to rest and quiet, by which means our Strength is preserved, when it is in due proportion administred, and with regard had to the Patient; *viz.* in cases where the Life is not debilitated in its Operations; for where the Activity of the Life is impaired, so as that it cannot receive and digest the Food or Air to the supply and restoring of our Strength and Faculties; then it is impossible by any Medicines whatsoever, to preserve our Strength, or to recover it.

§. 28. And even as the Fire of all Creatures hath not one and the same

Efficiency; ſo neither is their lunar watery Eſſence endued with the ſame Activity. See *Div. Attrib.* p. 187. Of this Opium is an inſtance, which being duely adminiſtred, onely procures reſt and ſleep; whereas prepar'd Mercury or Quick-ſilver, exhibited in a ſmall quantity, deſtroys a ſecond Life, as Worms, and other Diſeaſes; whence we may conclude, that all lunar Eſſences are not endued with the ſame Efficiency.

§ 29. From what hath been now delivered concerning the Efficiency of the lunar or watery Eſſence; we may diſcover the reaſon why Creatures that are ſeized with an Hydrophoby, or averſion from Water; are cured of that Diſtemper, by being caſt into that Element.

It is without all queſtion, that in this Diſtemper the fiery Life (which naturally muſt be united with the Water, that from, and out of the ſame, it may preſerve and maintain the Body) hath an averſion from the Wa-

ter; Experience teaching us that Hydrophobous Creatures abhor the Water; and together with the Abhorrence, their Life is excited into ſo violent an Activity (ſigns whereof are their maliciouſneſs in biting every thing they meet with, their continual foaming at the Mouth, *&c.*) as that thereby they grow mad, and ſo die, in caſe they be not timely relieved.

We find alſo, that no Creature is ſo much obnoxious to this Diſtemper, as a Dog; and it is very well worth our enquiry what may be the reaſon why this Diſeaſe is more incident to Dogs, than other Animals. Anatomy in this caſe cannot inform us, that the Configuration of the inward parts of a Dog, ſhould make him rather ſubject to this Diſeaſe, than that of other Creatures: Neither will our Atomical or Corpuſcular Philoſophers, ever be able to demonſtrate; that the Particles in a Dog are more diſpos'd to cauſe Hydrophoby, than thoſe of other Animals. Wherefore in my Judgment the beſt way to

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hunt out the reaſon hereof, is well to conſider the qualities that are proper to a Dog: And in this ſearch we ſhall find, that there is no known Creature ſo fiery, fierce and vigorous as a Dog is; for which reaſon the Ancients called the hotteſt time of the Year, the Dog-days; neither is there any Animal that drinks ſo frequently, or lets his Tongue hang ſo much out of his Mouth, nor any thing that fetcheth his Breath ſo thick and ſtrong as a Dog doth, when he hath run never ſo little; a Dog's Urine is alſo ſalt beyond that of other living Creatures, and other ſuch like: All which qualities taken together evidently demonſtrate that the fiery Life of a Dog, is in a continual vigorous and ſtrong Activity, and conſequently ſtands in need of abundance of Liquour or Moiſture to moderate the vigorous Activity of his Fire: And therefore whenſoever he wants Water, and is tormented with Thirſt he grows impatient, and at laſt conceives an averſion for the Water; by which

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means his Fire becomes inflam'd into ſuch a violent Activity, which renders him ſo malicious as to bite every thing he meets with; which biting for as much as it participates of the diſorder'd fiery Life of the Dog, doth excite the ſame violent Activity as well in the Fire of Men as of other Creatures, and ſo tranſmits the ſame Diſeaſe and kills them, if they be not helped in time.

This Diſeaſe therefore being nothing elſe but a too violent Excitation of the Fire-life, accompanied with an abhorrence from Water, can no other way be relieved, than by putting a ſtop to this violent Activity, and effacing or mortifying their averſion from Water. And ſeeing that it is the Nature of Water to cauſe mortification, as § 21, 22. conſequently it mortifies and effaceth this violent operation of the Fire in Hydrophobous Animals; as hath been prov'd by Experience upon a Dog that was bit by a mad Dog, and by this means became Hydrophobous, who after having

having been ſeveral times caſt into the Water was cured; and ſo likewiſe Men that were ſo bitten, have by the ſame means been recovered.

Neither are Hydrophobous Creatures onely this way cured; but my Father alſo in his Writings makes mention of many Fools or diſtracted Perſons, (*viz.* ſuch as by Imagination, Love, Sorrow, or the like, are become foolish, by having excited their Fire into a continual Activity, but not thoſe who are born ſo) who by chance falling into the Water, and being taken up for dead, and continuing ſo for ſome time, upon the thruſting of a Knife-ſheath that had the point cut off, into their Fundament, and ſome blowing through the ſame, till the Water guſht out of the Mouth of the drowned Party, have not onely been reſtored to Life, (becauſe the Water was not yet come into their Belly, which is the Seat of the Breath of Life) but alſo to the full uſe of their underſtanding, which they had before they were diſtracted. This

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Method of curing Fools, and diſtracted Perſons, Dr. *Richardſon*, according to his own Confeſſion, learnt out of my Father's Writings, and uſing the ſame, recovered many. The way he took was this, having ſtript the Parties naked, he bound their hands upon their backs, and ty'd their Feet to a Rope faſtned to a Pulley for to let them down more or leſs deep into the Water; and then ſetting them upon a Bench with their Backs towards a great Veſſel with Water, he pull'd them up by the Rope which was faſtned to their Feet, and ſo let them fall with their Heads downwards to their Waſte into the Water, yet ſo as that their heads did not touch the bottom of the Veſſel, and there left them till he judged that their upper Parts were drowned; It may happen indeed that ſome through fear, or becauſe they are not ſtrong enough to ſtand out this Method, may miſcarry and die; and therefore it is fitting that permiſſion ſhould be procur'd from the Magiſtrate for the exerciſing of this

practice,

practice, as it is uſual for cutting of the Stone, which is likewiſe a doubtfull Operation, and from whence all do not eſcape with Life. And for as much as Fools or diſtracted Perſons, by being bereft of their underſtanding, are of no uſe in the Commonwealth; whereas thoſe who are troubled with the Stone may notwithſtanding that Diſeaſe ſome way or other contribute to the well-being of it, it is more reaſonable that this Method ſhould be uſed towards the former, than the Operation of Lithotomy practiſed upon the latter. And that the foreſaid Doctour did cure ſeveral diſtracted Perſons this way, there are many in *Holland* that can verifie:

From what hath been here alledged, it appears very evident, that Water puts a ſtop to the too violent and exorbitant Operation of the fiery Life, or doth mortifie the ſame, and alter the Operation of the Idea's that afflict and torment diſtracted and Hydrophobous Perſons. And ſince theſe Idea's conſiſt of a fiery and watery Eſſence,

Eſſence, according to § 19. conſequently thoſe afflictive Images may theſe two ways bereave Perſons of their underſtanding; *viz.* either by ſtirring up our Fire into an over-ſtrong Activity, which cauſeth *Raging Madneſs*, and as hath been ſaid, may in ſeveral Caſes be cured by caſting the Patients into the Water; or elſe by producing ſuch a Sorrow and Melancholy, as is accompanied with continual weeping, which often cauſes the Perſons ſo afflicted to become *mopiſh* or *fooliſh*, as hath been hinted § 19.

§ 30. Theſe Obſervations will alſo point us to the Reaſon, why *Laughter and Weeping are proper to Mankind*; for we find that when for the Death of a Friend, or other Cauſe, we are ſeized with extraordinary Sorrow, if we do weep freely, our Sorrow is by this means alleviated, and that the Image of our dead Friend, or the Thoughts of ſome other ſuffer'd Loſſes, will no longer be ſo ſtrongly preſent with us. And on

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the contrary, Experience informs us, that Perſons over-taken with ſome great grief or affliction, when they cannot diſcharge their Sorrow by weeping, do often fall into ſome Diſtemper or Sickneſs, becauſe the Idea of the cauſe of their Sorrow, by this means encreaſeth, and continues ſtill preſent with them; which natural effect teacheth us, that the Water whence our Tears proceed, ſerves for ſupport and ſupply of the Idea's or Images we receive from without, or do form our ſelves (that our Thoughts or Idea's are formed out of the Water, and by it are preſerved in their Efficiency, ſee § 19.) wherefore whenever any Perſon breaks forth into Tears, whether the Cauſe be ſorrow or joy, by this means the Idea or Image which was continually active in, and preſent with him, will wane and decreaſe in its Activity, and be reduc'd to reſt; becauſe that which is the Support of thoſe Images is taken away by weeping. For as all things are debilitated, that is, decreaſe

creaſe in their Activity, upon the failure of their wonted aliment; ſo likewiſe muſt the Idea's, which are continually operative in us, change this their Activity, when ever we take away their aliment, and ſuffer it to run away in Tears. And accordingly we ſhall experience, that after having wept abundantly, we ſhall find our ſelves indiſpoſed for the forming of any perfect Thoughts or Images.

In like manner when any one laughs till the Tears break forth, he ſhall find himſelf afterwards leſs powerfully moved with the pleaſantneſs of the object that caus'd his Laughter; becauſe through laughter, the Images are weakned in their over great Activity: And the old Proverb, that *a Fool is known by much Laughter*, contains a certain Truth; becauſe continual laughing changes the Images or Thoughts we frame, and therefore they that laugh much, cannot excogitate any matter fully, and conſequently can never attain to a good Underſtanding.

It

It is alſo well worth our Enquiry, whether it be not for this reaſon, that the *Jewiſh* Women ſix weeks after their Delivery, are according to their Cuſtom baptized, and that in ſuch a manner, as that the Water covers their Head and whole Body, without leaving the leaſt hair of their Head above the Water; *viz.* to the End that the former Image, they have been enamour'd of might die, and they thereby be diſpoſed for receiving another or better Image, at their Impregnation. And for as much as Water is in its own Nature deletorious to Images, it is worth our ſerious conſideration, whether this doth not prove Baptiſm to be natural, and of a natural Efficiency.

§ 31. Having proved that all things conſiſt of a fiery, and of an aqueous or lunar Eſſence; we will proceed to anſwer an objection; *viz.* that theſe two Eſſences are contrary to one another, and conſquently cannot unite

See *Div. Attrib.* p. 192.

together in order to the producing of one Birth. Which objection may be easily solved by distinguishing betwixt a Fire that continues within the Bounds of its natural Activity, and that which is pass'd over into a violent and preter-natural Operation, of both which Fires, see § 14. As for the natural Fire, the same very readily unites with the aqueous Essence; for we find in our selves, that our Heat and Cold are so united in us, as that from their Union, a mild and temperate Warmth doth arise. And the same is found in all Vegetables and Animals, whose growth depends upon the Union of Fire and Water.

As for artificial or culinary Fire, the same at first-sight seems to be contrary to Water; but when we consider, that in time the Fire unites with the Water, so that the Water becomes heated by it: We shall be convinced that the Fire then onely seems contrary to the Water, when its Operation is too violent: Thus we find that a Person seized with an

Ague

Ague, is ſometimes hot, and at other times cold, which Ague continues with him as long as his Fire is too violently active, but as ſoon as his Fire ceaſeth from this too violent and preter-natural Operation, he is no longer ſenſible of Heat or Cold, but onely of a gentle Warmth: from which plain and certain Obſervation we may ſafely conclude, that the Fire is not contrary to the Water, ſave onely when its Efficiency is too violent and preter-natural.

§ 32. But it may be further objected, that ſeeing according to our poſition § 21, the natural Fire is vivifying or productive of Life, and the watery Eſſence mortifying or deſtructive of it, that conſequently they can never concur to the generation of one and the ſame Birth; becauſe the one would deſtroy what the other quickens, and therefore that no Birth can proceed from them.

Moreover, becauſe it hath been ſaid § 25, that nothing can participate

with another, or be govern'd by it, except it partake of the ſame Nature; we may very well conclude, that the Fire can have no communion with the Water, or be united therewith, becauſe their Operations are altogether different.

As to the firſt of theſe Objections, we are to take notice, that the the order of Nature is, for *all things to be produc'd by Unity*, that is, that one thing muſt have the Dominion over all thoſe that are under it; for if all things ſhould bear ſway, and not comply with, and be ſubordinated to the Operation of another, the conſequence of this would be, that nothing would ever be wrought out to perfection, but all things would run into diſorder and confuſion, without any form, figure, or diſtinction. And accordingly we find, that the fiery Eſſence is generally ſtronger in its Activity than the aqueous, and hath dominion over it, in order to the producing of a Birth out of it: Thus

See *Div. Attrib.* p. 84.

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we ſee that the Sun is much more powerfull in its Operation than the Moon, and our fiery Life, ſtronger than our watery Eſſence, for otherwiſe it were impoſſible for us to live ſo many Years as we do, if the fiery Eſſence, as the Male, did not bear ſway over the watery Eſſence, as his Wife or Female: For when the Operation of the Fire decreaſeth, and as it were reſteth; then the watery Eſſence becomes predominant, and cauſeth Death.

As to the ſecond Objection; ſure it is, that nothing can have communion with another, unleſs it be partaker of the ſame Nature; and ſeeing that the watery Eſſence, hath a quite different Operation from that of the fiery, therefore they do not ſeem capable of being united. But for the removing of this Difficulty, we are to conſider, that although two Beings may altogether differ in Operation, yet this doth not hinder their having communion together, as hath been ſhewed § 31; and that the a-

queous Eſſence doth partake of the Fire, the Moon may convince us, who receives her light from the Sun. Moreover, if the Water were not partaker of the Nature of Fire, there could never any combuſtible matter be found in it, the Fiſhes in the Sea would never afford any Fat, or Oil, becauſe they conſiſt out of, and by the Water. Whence we may conclude, that the Fire not onely hath communion with the Water, but is alſo partaker of its Nature, even as a Woman is partaker of the Nature of Man, becauſe ſhe was taken out of him.

Moreover, when we ſay that Fire and Water are wholly contrary to each other, we are not to underſtand it ſo, as if they could not be united together, for that is found falſe by manifold Experience; but onely that they are contrary in Operation, ſo that the fiery Eſſence quickens, and the Aqueous mortifies. Now when we ſay, that ſuch a thing *doth mortifie or cauſe Death, this imports nothing elſe,*

elſe, but that it hinders the Life from performing its uſual Operation, by which means the Body is either onely brought to reſt, which happens at Night in ſleep; or when the Life by a longer or ſhorter Ceſſation of its wonted Activity, reduceth the Body to a more profound reſt; and whenever the Life altogether ceaſeth from its former Operation, then the Body can no longer continue, or be preſerved in its preſent State, but muſt be chang'd as to its outward form and figure, (not that the Body is annihilated, that being utterly impoſſible; becauſe it did not originally proceed out of nothing, as may be ſeen § 5,6,7, but that the Body returns to that, whence it was formed at firſt; or elſe the Life for a time, (being as the Light hidden in the Darkneſs) doth not work at all, *viz.* ſo as to bring forth Fruit, by which means the ſame either changeth its Operation, or afterwards brings forth better Fruits, which is a thing well-known to Gardeners, that the more frequently they graft a Tree, or tranſ-

plant Herbs, the more it conduceth to their Melioration. *So that Death or Dying, to speak properly, is not contrary to Life, but a mean serving for the meliorating of it.* And accordingly there is nothing in the World that can be meliorated or advanced without manifold dying; but of this we shall elsewhere have occasion to treat more fully.

§ 33. And though all Creatures proceed from one and the same Father and Mother, that is from the vivifying fiery Spirit, and the Water; yet we are to take notice, that the fiery Spirit hath many Spirits under its Dominion, which greatly differ from one another in their Efficiency or Operation; many whereof have again their particular Dominion over others, like as in an Army, the *Generalissimo* commands the whole Army; but besides, this every Regiment, Company, &c. have their own Commanders, and subaltern Officers; answerable

See *Div. Attrib.* p. 164.

ſwerable to which, conſidering the World, and all its ſeveral parts, we ſhall find that the ſame ſubſiſts by means of the Univerſal Spirit, which again hath many other Spirits under it, which have command over others: As we find that every Star hath its own proper Operation, and yet all of them with regard to the Univerſe, do work in Harmony and ſweet Agreement together. The *Jews* were very well acquainted with this Government or Subordination that is amongſt Spirits; and therefore ſaid of our Saviour, *Matth.* 9. 34. *He caſts out Devils by the Prince of Devils*; ſo likewiſe *Ch.* 12. 24 where our Saviour doth not contradict them in their aſſerting, that the Devils had a Prince, but confirms this their Sentiment by aſcribing a Kingdom to the Devil. Moreover, that Spirits have their Rulers is plainly ſignified to us, *Epheſ.* 2. 2. Ch. 6. 12. 1 *Theſſ.* 4. 16. *Jud.* 9. *Rev.* 12. 7, *&c.* The ſame may alſo be evidenced from Experience, for ſeeing that ſo many diffe-

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rent Figures of Bodies are continually generated, it muſt follow, that the Life or Spirits of theſe different Bodies, are different alſo in their Operations, as not being endued with the ſame Power; for if all of them were of the ſelf-ſame Force or Power, they would produce the ſame Bodies. But the fulleſt aſſurance that we can have of this Truth, is from our ſelves, when we conſider of how many various Parts and Operations our Body conſiſts, which different Parts muſt have their different Spirits; though all of them under the Government and Superintendence of our Central Spirit.

Furthermore, if ſo be every Creature had not received its proper Life, or Fire from God in the Creation, differing from thoſe of others in Operation, and always continued ſo, then it would be poſſible for all Creatures to be united, and become one and the ſame, and ſo to continue, which is altogether contrary to daily Experience; which teacheth us that different Vegetables, as well as other things

things can never be ſo united, as to produce one Birth. And though it ſometimes happens that Monſters are generated, that is, Creatures born of two different Natures; yet it is very obſervable, that theſe cannot proceed to procreate their like; for Experience teacheth us, that moſt Monſters die, without being able to generate one Birth. For as much therefore as no two different Natures can be ſo united, as to continue afterwards in the Production of their like; we may with great evidence conclude from hence, that each kind of Creatures have their own proper Life, different from all others in its Efficiency, and ſo continues for ever.

Beſides, if ſo be all ſorts of Creatures could be ſo united together, as to continue always to procreate their like in the ſame Union; by this means many quite different Creatures from thoſe that were created at firſt, would be produced, whereby the Order which God in the Beginning eſtabliſh'd in Nature would be wholly changed,

changed, and all ſorts of Creatures would be ſo chopt and changed together, that no ſorts of Creatures would any longer be diſtinguiſhable from others, which confuſion is altogether inconſiſtent with the Nature of the moſt perfect Being, who bringing forth all things moſt wiſely and orderly, cannot ſuffer different Natures to become united to that Degree, as to continue ſo for ever, and propagate themſelves. Moreover, becauſe it is contrary to the Order of Nature, that two things of a different Nature ſhould be united; therefore it is that God expreſly forbids the *ſuffering Cattel to gender with a divers kind, and the ſowing of Fields with different Seeds*, &c. *Levit.* 19. 19. *Deut.* 22. 9, 10, 11.

See *Div. Attrib.* p. 119.

§ 34. *The Fire now or Life by which each Creature is generated muſt be a Spirit* (as hath been ſhewed concerning Fire § 12) for as much as no Body, as a Body can form or generate any thing

thing without its Spirit or Life; nay, that no two Bodies can be ever ſo united together, as to be inſeparable.

And ſeeing that all Seeds or Eſſences do form themſelves a Body ſuitable to their appointed and determinate Efficiency, and are the Cauſe of its encreaſe and growth, and thus extend or diſplay their Activity, according to the greatneſs or littleneſs of their Body; it follows that themſelves are neither great nor ſmall, and conſequently are Spirits, and no Bodies.

§ 35. Experience alſo teacheth us, that ſome Seeds of Vegetables, after having been kept ſeveral Years, if they be committed to the Earth, do produce nothing; notwithſtanding that in outward appearance they differ not at all from Seeds that are but of laſt Years ſtanding. For as much therefore as theſe antiquated Seeds in their outward appearance do not differ from others, though the former be

See *Div. Attrib.* p. 148.

be unfruitfull, and these fruitfull; this may further convince us, that the Essential part of Seeds is a Spirit or Life, which having once left them, the Seeds are no longer prolifick, that is proper to bring forth Fruit.

And I wish I could ever meet with a Philosopher, who denying the Life of Vegetables to be Spirits differing in Operation from each other, should notwithstanding be able to make out to me, how it comes to pass that there are so many Plants, and Herbs, differing in Smell, Taste, Operation and Figure, which all of them have their Original from such small Seeds. Will they say that this difference proceeds from the different Figure of the Seeds? Then I question further, what was it that caused this difference of figure in each Seed? and whether the figure, or outward appearance can produce any thing? Certainly no man of understanding will dare to assert this. But some will say, that this difference of Taste, Smell, and Figure, that is found in Vegetables proceeds

ceeds from the difference of their Pores, as by Example from their being triangular, ſquare, round, oval, *&c.* and that therefore the Particles that paſs through theſe Pores, muſt be of the ſame figure, and that this is the cauſe why ſo many different Vegetables are produced. But ſhould we ſuppoſe that the pretended inſenſible Particles, by paſſing through ſuch Pores, became thus differently figured, how can this variety of figure in the inſenſible parts of Plants conduce to the difference of Taſte, Smell and Operation that is found in them? For this is as conſiſtent an aſſertion, as if one ſhould maintain that Clay and Dough receive a different Taſte, Smell and Vertue, by being put through a ſmall Pipe or Hole that is round, ſquare, three-corner'd, *&c.* it being moſt notoriouſly evident that the Taſte, Smell and Operation of things is not changed by any outward Figure. And theſe that endeavour to explain the alterations of the Blood, by this Hypotheſis of the different Figuration

of

of its inſenſible Particles, will do well to conſider what hath been now ſaid, and ſee how they can diſentangle themſelves from theſe Difficulties.

§ 36. And if ſo be any one will yet proceed further, and deny that the eſſential part or Eſſences of Creatures are Spirits, and conſequently aſſert them to be Bodies; I will demand of him, whether all Bodies, as ſuch do not proceed from one and the ſame Earth; and if ſo, how their Figures come to be ſo divers, and various? If any one will here pretend that the different Figures of Bodies proceeds from the greater or leſſer quantity of Salt, Earth or Water entring their Compoſition, or becauſe they conſiſt of the ſmaller or groſſer Particles of theſe three; then my demand is, what it is that frames theſe different Particles? and whether they be the Product of the Bodies themſelves? If this be aſſerted, it will follow that any Body or Figure may be produced, onely

See *Div. Attrib.* p. 113.

onely by a confuſed mingling of Bodies, without the aſſiſtance of their Life, which doth form the Figures of Bodies. But where is the Artiſt that can do this? ſince it is evident that Nature her ſelf doth not change any Body, without the Operation of its Spirit or Life.

§ 37. Moreover, if ſo be the Life of Vegetables and Plants were corporeal, muſt it not follow, that they would all of them have one and the ſame Figure, becauſe they have their growth out of one and the ſame Earth? And ſo likewiſe that the Beaſts, becauſe they uſe one and the ſame Food, would have the ſame Fleſh? But we find to the contrary, that they are very different in that regard. Wherefore if we ſeriouſly conſider this, with the reaſons before alledged, we ſhall find that we may ſafely conclude from the Premiſes; *that every Creature muſt have its own Spirit or Life, by means whereof he*

See *Div. Attrib.* p. 151.

converts his Food or Nutriment into his own Nature, and that the said Spirit, or Former, is the Essentiality of that Creature, or Body, wherewith it is united: For as much as the Body must always follow, or comply with the Efficiency of the Spirit or Life.

§ 38. And seeing that all Bodies have their Fire or Spirit, which forms and produceth them, it follows from hence by necessary consequence, *that the Former or Spirit, must have been before the thing formed or generated*; and the same is confirm'd by daily Experience, in that the Seed is always before that which grows from it.

§ 39. Again, since every Body hath its Seed or Spirit, by which it is formed, it must follow, that *this Former doth also preserve its Body, and renovate the same in all its parts,* as long as the formed Body continues in its first Figure; because otherwise

See *Div. Attrib.* p. 147.

wiſe it would ſoon periſh, and alter its Form; for as much as all Bodies do continually evaporate, and give forth Effluvia's from them.

§ 40. *This Preſervation and Renovation cannot be performed any other way, than by means of the Food or Aliment, which every Being takes in:* And this Nutrition is done by the Spirit, who ſo forms and diſpoſeth the Nutriment, that it ſerves for ſupport of its formed Body.

§ 41. In like manner from this Conſervation and Renovation of Bodies by means of their Spirit; it follows *that the ſame muſt get the Food, by means whereof their Form is preſerved from without.* For if all Creatures were not neceſſitated for their Support to receive Nouriſhment from without, it were impoſſible for them to grow either better or worſe, increaſe or decreaſe; becauſe otherwiſe they muſt be ſuppos'd to feed themſelves,

See *Div. Attrib.* p. 12.

ſelves, and conſequently always continue in the ſame State, and ſo would be unchangeable, which is competible onely to the Creatour. And this every Man finds by Experience, that he muſt receive from without the Nouriſhment, whereby his Body, and its Operations are maintained.

And although the hardeſt and moſt laſting Stones and Metals do not ſeem to ſtand in need of any ſupport by Food; nevertheleſs, if we will give ear to reaſon, it will teach us the contrary: For we find that Metals have not always had the ſame Eſſence, but muſt have had ſome Principle from whence they proceeded at firſt; neither do they always preſerve the ſelf-ſame Eſſence, but die and turn to Earth, Vegetables, *&c.* (whereof ſee more in my *Cogitations Phiſiological*) for as much therefore as they do not always continue in the ſame Form; it follows that they muſt receive their Food from abroad, in order to continue the ſame; for whenever this Food fails them,

them, their Form muſt of neceſſity be changed alſo.

§ 42. And ſince every Creature receives its Nouriſhment from without, whereby it is maintained in its form and figure, a conſequent hereof, is that *every Creature doth alſo give forth its Eſſence from it ſelf.* For if each Creature ſhould always keep that which it hath, it would not ſtand in need of receiving ſuſtenance from without, becauſe ſuſtenance imports want or defect, and where that is, there is required a ſupply of what is gone away, or is defective.

And although a Man or any living Wight doth not encreaſe in bulk or weight, yet for all that he ſtands in need of daily Food; inſtead of which Nutriment taken in by him, it is neceſſary that ſomething go forth from him, as is viſible in our Nails, Hair and Skin, how the ſame continually wear away, and others come in the place of them. So likewiſe we ſee how the Fleſh of ſick Perſons decreaſeth,

seth, and how upon their recovery new Flesh comes in the place of it. The same is also seen in broken Bones, which are consolidated again by a certain Moisture proceeding from the substance of the Bone, which hardning into a bony Consistance makes up the Breach. All which Instances are so many proofs, that the whole Man is renewed continually.

§ 43. For as much therefore as no Body can subsist without Spirits, and that Man continually sends forth his own Image; it must follow *that at the same time he must send forth Spirits also, as well as he receives, together with the Air he draws in, and the Food he eats the Spirits of them both.* And seeing that the Essentiality of every thing, *viz.* that which constitutes the Essence and formeth the Figure of them, are Spirits as § 37, it follows that not onely every Creature, but every Part and Member of them, send forth their spiritual Image or Essence, which daily Expetience con-

confirms; for we take in an Image from all the Creatures we behold, which Image is of the ſame bigneſs with the Creature we ſee, and yet it takes up no room in us; for every Man hath infinite Images of the Creatures he hath ſeen in his Head, many of which Images proceed from Objects greater than Man himſelf is, and yet he conceives and comprehends them all, according to the bigneſs of the Objects whence they proceed.

§ 44. *Theſe Images now which we have of ſo many ſeveral things muſt needs be ſomething, for they cannot be meer nothings*; though ſome for want of due Conſideration would ſuppoſe them ſo. For if theſe Images we have of things, be not eſſential, but a meer nothing, which have no other exiſtence, but what they have in the Imagination; then what is the reaſon that we cannot form theſe Images, without the preſence of the Object, or having ſeen ſomething like it? Or if it

See *Div. Attrib.* p. 159.

be ſo that theſe Images are nothing, why cannot every one form to himſelf the Images of things that are not in the World? Now ſince no body can form to himſelf any ſuch Image, nor of things that he hath never ſeen; it follows that the Objects themſelves muſt awake their Images in us, and every Object excites ſuch an Image in us, as it ſelf is. True it is, that when we have once ſeen a Horſe, Tiger, Lion, &c. we have an Image of them, and when we hear any relation concerning any one of theſe Creatures, we call to mind the Image we have formerly taken in by the ſight of any one of them, but we can never have the Image of the very Beaſt that is ſpoken of, if we never ſaw that very Beaſt it ſelf, though we may have ſuch a like Image, becauſe we have ſeen ſuch a like thing. This is of ſuch abſolute certainty, that he who doth but conſider it a little, will be aſſur'd of the Truth of it, and find it ſo in himſelf. And ſeeing that no Man can receive an Image elſewhere, than from

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having ſeen the thing it ſelf; it unanſwerably follows, that it is *the thing it ſelf, that muſt propagate or produce this Image in him.* And for as much as this Image doth repreſent the Eſſence of the thing, whoſe Image it is, it cannot proceed elſewhere than from the thing it ſelf; becauſe nothing can produce the Image of any Object, beſides the Object it ſelf. Thus for inſtance we find that a Horſe, doth not give us the Image of an Oxe, or a Man the Image of an Aſs, *&c.* If any one pretend that this happens by means of the Air, which cauſeth ſuch an Image in us; I would demand of him why the Air at ſuch a time preſents ſuch an Image to us, and preſently after another as ſoon as other Creatures are objected to our ſight. So that let a Man turn it which way ſoever he pleaſes, yet will he be forced to confeſs at laſt, that we can have no Image, without having ſeen the thing whoſe Image it is. And this is the reaſon why when a Man hath ſeen his Image in a Looking-

glass, the same presently slips out of his Memory, because it is the property of all things to reach forth their Images to others, and not to receive them themselves. Wherefore also when any Man out of an affection to his own Beauty, doth forceably endeavour to retain his own Image, it produces Distempers and Sickness in him, as shall be shewed § 98.

§ 45. For as much therefore as all Creatures give forth Images, and that the Images we receive from without take up no place, and yet are not a meer Nothing; it follows that *these Images must either be Corporeal or Spiritual*, for no third can be admitted. Corporeal they cannot be, because they take up no room in us, and consequently they must be spiritual, representing in our Thoughts that form or figure, which they have wrought or formed in bodily Matter.

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And how ſhall we be able to underſtand the reaſon, why Perſons that have never ſeen one another before, at the firſt-ſight of each other have a mutual averſion or affection produc'd in them, except it be that the Spirits which ſome Perſons give forth do agree with ſome, and diſagree with others.

Furthermore ſince it hath been ſhewed § 9, that all Bodies derive their Original from the Water, and that the Water is a ſpiritual Eſſence, according to § 20, and conſequently that all Bodies were at firſt ſpiritual in their Original, and therefore may be changed again into a ſpiritual Eſſence, as may be ſeen § 19, and 43, 44, 49; we are next to conſider, what Truth there is in the common definition that is given us of a Body, *viz.* that *a Body is a thing extended in Heighth, Length and Breadth*, or *a thing of a determinate Extenſion.* When ever we go about to define any thing, we muſt take care that the Definition do include ſomething that

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is essential, and proper onely to the the thng defined, that is, it must be such as cannot be separated from it, for otherwise it is no true Definition, as containing onely Qualities that are accidental to the thing described. As for instance any thing that is soft, or pliable as Wax, Dough, &c. may be shap'd or form'd into all sorts of Figures; yet this Shape or Figure be it round, square, or otherwise, cannot be said to be of the Nature or Essence of the Dough, but onely an accident. Now as to the foresaid Definition of a Body, it is evident, that the same doth not contain what is essential to it, but accidental onely, and which may be present with it, or separated from it. For seeing that all Bodies do continually receive from without, and again give forth their spiritual Essence, according to § 42, 43, and that this Essence they give forth, is no longer contained in any definite Space, as we imagine all Bodies are; because the said spiritual Essence doth in us represent the self-

same

ſame Magnitude, as belongs to the Body whence it did proceed, without taking up any Space in us, as was ſhewed §45. Wherefore extenſion in Heighth, Breadth, and Length, cannot be ſaid to be eſſential to a Body, becauſe it may be ſeparated from it, in as much as Bodies are liable to be changed into a ſpiritual Eſſence, according to §19, and 43, 44, 45, which takes up no place, and accordingly three-fold Dimenſion or Locality, is onely an Accident, and not an Eſſential property of Bodies.

Beſides, when we ſay that a Body is of ſuch a Dimenſion in Heighth, Length, and Breadth, this is no more than a Limitation made in our Thoughts to diſtinguiſh one Body from another: For to ſpeak properly, there is no Separation or Diviſion of Bodies, with reſpect had to the Univerſe, but all Bodies are ſo united together, that it is impoſſible indeed and in truth, to ſeparate one Body from another; becauſe the whole World being one Creature, no part

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of it can be ſo ſeparated from the other, as that it ſhould be no more in the World; even as all things, that is, all particular Bodies proceeded from one and the ſame Principle the Water, and can be reſolv'd again into the ſame, as hath already been ſhewed.

If any one therefore ſhould demand of us, what properly a Body is, we ſay, that *a Body is a tangible Birth of the Water, differing in ſhape and quality, according to the Power or Activity of its Former or Life.* Wherefore, he that endeavours to underſtand the difference of Bodies, from their different inſenſible Particles, ſhall never be able to attain to a true Knowledge of their difference, (as hath alſo been ſhewed §. 35, 36,) thus for inſtance, no Man ſhall ever be able to ſhew me the difference there is between the Fleſh of Beaſts, and Fiſh, and other ſuch like from the different Figure of their inſenſible Parts. And therefore, *there is nothing that can be more certainly known*

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in Nature, than the Difference of the ſeveral Lives that are in it, as being diſtinguiſhable by their different Efficiency or Operations, or by the different Shape or Form they give to the Bodies of which they are the Formers. And becauſe Men in their Enquiries have wandred from the right Path of inveſtigating Truth; therefore we find that ſo many uncertain and differing Principles, have been ſtarted in Natural Philoſophy, which do not in the leaſt comport with the Nature of things.

§ 46. And for as much as, according to § 33, all Spirits are not endued with the ſame Perfection or Activity, it follows, that *neither do all Creatures poſſeſs equal Perfections*; Whereof the great Diverſity of Animals, &c. doth abundantly aſſure us. And ſeeing that Man enjoys more Perfections than any other Creature, therefore of right he may be look'd upon as the Chiefeſt of them all; for which reaſon alſo, God gave him

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Dominion over all Creatures, and the whole Earth, *Gen.* 1. 26.

§ 47. Man therefore being the most glorious of all Creatures, and having Dominion over the same, it follows, that by reason of these his greater Perfections, he is nearer to God than all other Creatures; wherefore, *Acts* 17. 29. he is called *God's Off-spring.* And these greater Perfections are in the Scripture stiled, *the Image and Likeness of God*, Gen. 1. 26.

§ 48. Now though many of these Perfections, that is much of the Image of God, hath been obscured by Sin; yet is there so much of it left, as to enable us to search out wherein this Image did consist.

He that makes it his business to investigate and search out the Nature of things, considering the same all manner of ways, and in all their parts, shall frequently perceive, that after all his reiterated Cogitations and Studies, the things themselves he is

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in queſt of ſhall, without any reaſoning, or further toiling himſelf, all on a ſuddain be opened to him: And if he enquire whence this Clearneſs of Diſcovery proceeds, ſhall ſometimes perceive that the ſame proceeds from his Heart, or the midſt of his Body, which many have found by Experience. And this Knowledge which proceeds from the Heart is ſo full and clear, that there is no doubting of its certainty; and they who have had experience of it muſt confeſs, that it appeared to them as a moſt clear Light. The Sctipture alſo intimates no leſs to us, by making uſe of theſe following Expreſſions; *Having their underſtanding darkned, becauſe of the hardneſs of their heart, till the Morning Star ariſe in your hearts, if the light that is in you be darkneſs, having the eyes of your underſtanding enlightned*, and other ſuch like; all which Expreſſions plainly inform us, that true Knowledge and Underſtanding, do as a Light proceed from the Heart, when the ſame is not harden-

ed, and that the Image of God conſiſts in this bright Light of the Heart; we are informed, *Epheſ.* 4. 23. *And be renewed in the Spirit of your Mind. And that ye put on the new Man, which after God is created in Righteouſneſs, and true Holineſs.* Now this Spirit of the Mind cannot be renewed, except the Heart be deliver'd from its hardneſs, as appears, *Verſe* 18.

§ 49. Conclude we therefore, that *the Spirit of the Mind, or the Image of God conſiſts in this, that a Man hath an inward Light or Underſtanding:* Which Light being darkned by Sin, Man, as long as he cleaves to that which is bodily, muſt receive all his Knowledge from without with great Labour, and wearisome Thoughts. And I leave it to all to conſider, whether he that advances in ſpiritual things, that is, becomes more ſpiritual, doth not find this inward Light more and more cleared up in himſelf? Sure I am, that all thoſe who have had a Fore-taſte of this, cannot

not deny what here is propounded.

Futthermore, that the Image of God, according to which Man is created, conſiſts in this inward illuminating Underſtanding, may be perceived in *Adam*, in that he knew how to give to all Creatures their true Names, *Gen.* 2. 19, 20. For if *Adam* had not had an Image, or inward Knowledge of the Nature of each Animal, it would have been impoſſible for him, to give every one of them their right Appellations, onely by beholding their outward Shape.

What Wiſdom, or Underſtanding ſhall we be able to find in theſe Words, *Gen.* 3. 7. *And the eyes of them both were opened, and they knew that they were naked*; if we do not conſider, that Man in his Innocency, did perceive and underſtand all things by means of an inward Light; ſhall we not be ready to conclude from theſe Words, that *Adam* muſt have been created blind, becauſe he had no ſight to perceive himſelf to be naked, and by ſinning

his Blindneſs was removed, and his Eyes opened to ſee that he was ſo? Though this be directly contradictory to that place of Scripture, which tells us, that *God had created all things good.* Wherefore, what other conſiſting meaning can we put upon theſe Words, but this, that whereas *Adam* in his Innocency had an inward illuminating Knowledge of all things, the ſaid Knowledge by ſin became obſcured in him; ſo that now the Images of all things muſt be conveighed to Man, from without through the Senſes, which Knowledge at the beſt is very dark, as all Men can witneſs from ſad Experience? And what elſe doth that Expreſſion, *Gen.* 3. 8. hint to us, *viz.* that *Adam and his Wife hid themſelves from the Preſence of the Lord God, amongſt the Trees of the Garden*; but this, that *Adam* for ſupport of his Body, having eaten of the Herbs and Trees, which being changed into his Fleſh, his Body did conſiſt of the ſaid Herbs and Trees; and accordingly,

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Deut. 20. 19. the Hebrew Text aſſures us, that *Man is the Tree of the Field.* *Adam* therefore having obſcured this inward Light in himſelf, was fain to hide himſelf amongſt the Trees, that is, to ſubject himſelf to that which is bodily (for ſeeing that he conſiſted onely of theſe two, Fleſh and Spirit, the ſpiritual Part being obſcured in him, he muſt needs become bodily and carnal) wherefore *Adam*'s hiding of himſelf amongſt the Trees, imports onely his being become carnal, and ſubject to the Body; by which means the Image of God in him, *viz.* the inward Light, became hid and darkened.

§ 50. But to make a further Enquiry into the Operations and Qualities that are in Man, in the State wherein he now is; we are to take notice, that all Creatures conſiſt of their own determinate fiery and watery Eſſence, of which ſee § 8, 9, &c. and that all Creatures have their own Spirit, or living Fire; by means

whereof they differ in their Shapes and Operations from other Creatures, as may be ſeen § 33. 37, &c. and ſeeing that each Body conſiſts of ſo many Members, which in Figure and Operation differ from one another; by conſequence every Member muſt be gifted with its proper Life or Spirits, which Spirits perform nothing elſe, but their determinate Operations.

§ 51. And notwithſtanding, that Man's Body conſiſts of many different Members, which diſagree in Figure and Operation; yet we find that all the ſaid Members do co-operate together in Concord and Harmony. Whence we may conclude, that all the Spirits that are within the ſame Body, are governed by one Central Spirit, which enjoins them to perform their appointed Operations, after the ſame manner as a General commands his whole Army, whereof ſee § 33. And this we find verified

See *Div. Attrib.* p. 167.

fied in our ſelves, that all our Spirits are governed by one. As by Example, when I have a mind to go, ſpeak, or look about me, I find that my Will which proceeds from my Heart, and is wrought out in my Head, cauſeth the Spirits that are in the Members, to put them into ſuch a Motion, as is anſwerable to the Will and Command of my Principal or Ruling Spirit.

§ 52. And beſides, that every Member hath its determined Operation, we ſhall alſo find, that *there is a greater Communion and Agreement betwixt thoſe Spirits that have the ſame Operation, though they be in different Bodies, than betwixt the Spirits of other Members in the ſame Body.* Thus for inſtance, one that hath ſore Eyes, ſhall infect the Eye of another that looks upon him, but not his Ear or Finger. And what is the reaſon, why we ſalute or welcome a Perſon by taking him by the Hand, or kiſſing him, rather than by reaching forth any other

part of our Body, if our Members are not endued with different Spirits, whereof some are more noble than others?

§ 53. Now that every Member hath its own Life or Spirits, that perform their appointed Operations, is evident in the five Senses; for sight belongs to the Eyes, smelling to the Nose, hearing to the Ears, tasting to the Mouth, and feeling to all the Members; though chiefly to the Brain.

§ 54. For as much as there is no Body, which is not formed or brought forth by its fiery Spirit, as § 34, and 37, and that every Member hath its Spirits, which work in it, according to § 50, 51; it follows, that *every external Sense, hath its internal*, which receives the Images that enter in by the outward Senses.

§ 55. These Senses, since they have every one of them different appropriated

priated Members or Organs, and of various Figures; it is proper and fitting that ſpeaking of each Senſe in particular, we ſhould take notice of *the Qualities and Conformation of the ſeveral Members, wherein each Senſe exerciſeth its Operation.* And for as much as the Senſe of ſmelling is placed in the Noſe, which part ſupplies the whole Body with the ſpiritual Food of the Air, and by this means keeps it alive; for which reaſon it is ſaid, *Gen.* 2. 7. *that God breathed into his Noſtrils the Breath of Life*; it is but reaſonable, that we allot this Senſe the firſt place here.

And it is worth our Enquiry, *whether the Noſe be not therefore plac'd in the midſt of the face*, becauſe it gives life to all the Parts and Senſes by the Air it draws in, as on the contrary, we find that when the Breath, through the extinction of its living Fire, fails, the Noſe grows cold.

§ 56. Being therefore to ſpeak of the Noſe and its Properties; we ſhall

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in the firſt place take notice of its outward Shape and Figure, which will inform us of its fitneſs to ſmell, and draw in Breath.

§ 57. We find that the Noſe, together with its Partition, which ſeparates the Noſtrils aſunder, is Cartilaginous or Griſtly, which Griſtle is the Product or Off-ſpring of a harder Bone; for whereas the lower Parts of the Noſe are flexible, we ſhall find that the upper Part of it is hard and bony.

§ 58. In like manner Experience teacheth us, *that the Smell paſſeth through the Griſtle*, (by means of the Hairs that are in the Noſtrils, whereof ſee more § 101.) *and that the ſenſe of Smelling is wrought in the ſaid Griſtle.* For he that hath taken a Cold finds his Noſe to be ſtopt, and that by reaſon thereof he cannot ſmell, and this defect of ſmelling is caus'd by nothing elſe, but becauſe the Spirits that are the Efficients of

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that Senſe are deviated from their uſual and wonted manner of working: For inſtead of the Senſe of ſmelling, a ſort of Snivel or Snot is wrought in the Noſe; but as ſoon as the Cold is gone, and the Spirits return to their orderly Operation, the Snivel ceaſeth, and the Senſe of ſmelling is reſtored.

§ 59. This Snot being a ſlippery and glewy Subſtance, reſembling *the quaggy Conſiſtence of the White of an Egg, we may very probably conclude, that it proceeds from the Griſtle*, which it ſelf doth conſiſt of ſuch a ſlimy quaggy Subſtance. And if ſo be we would give greater heed to Experience, than to ignorant Peoples talk; we ſhould find that Snot or Snivel is continually made in the Noſe, even as Tears are made in the Eye, and not above in the Head: And beſides there is no Paſſage large enough from the Head or Brain to the Noſe, for the Snot to come down at.

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Moreover we ſhall obſerve, that *the more any one blows his Noſe, the more he will be forc'd ſo to do*; and the leſs he does it, the ſooner will the Snot or Snivel ceaſe; becauſe in blowing our Noſes, we uſe force to expel the Snot, which force being a diſorderly motion, cauſeth a greater diſorder, in the parts where the Snot is formed: For the Snot being the effect of a diſorder, muſt needs be the more encreaſed, the more and greater the ſaid diſorder is. From whence we may ſafely and ſurely draw this conſequence, that the Snot is continually excited and wrought in the Noſe, and is not gather'd in the Head, as many ſuppoſe, and that therefore we muſt blow our Noſes ſo long, till we have diſcharged all the Snot that is gather'd in our Head, through our Noſe, which are miſtaken Thoughts, and very bad means to be rid of a Cold.

And for as much as all Bones do terminate in Griſtles, by which extream parts of the Bones each Member exerts its Efficiency, therefore the

the extream part of the Noſe is griſtly, that by means thereof, the Senſe of ſmelling may be elaborated; concerning Griſtle ſee further, § 95.

§ 60. The reaſon *why the Noſe hath two Noſtrils*, may probably be ſuppoſed to be this, becauſe nothing is formed or generated, but by means of a male and female Eſſence, according to § 8, 9. And why may we not conclude that in like manner, the Senſe of ſmelling cannot be perfected, but by the two Noſtrils, which as male and female concur to the Production thereof.

Indeed Experience confirms as much; for when either of our Noſtrils do not orderly diſcharge their Operation, whether by reaſon of a Cold, or other Cauſe, which we commonly call a ſtuffing, we experience at the ſame time that we cannot ſmell diſtinctly, or judge of Odours.

§ 61. And becauſe *Judgment is required to the Senſe of ſmelling, to diſtinguiſh*

ſtinguiſh one Smell from another; therefore the Noſtrils muſt have ſome paſſages to the Brain, becauſe we find that all Judgment is formed in the Head. And they who become ſeiz'd with the Head-ach, by the Scent of too ſtrong Odours, prove that there muſt be of neceſſity a Communication betwixt the Noſe and the Brain. Which Truth diſcovered by Ratiocination and Experience, is further confirmed by the Anatomy or Diſſection of dead Bodies, which diſcovers to us Nerves in the Noſe that paſs to the Brain, where all the Nerves are united and concentrated, and is therefore called, *Senſorium Commune*, or the Common Senſe.

§ 62. As the Noſe hath its paſſages to the Brain, *ſo likewiſe it hath an opening in the Throat* (as every one finds in himſelf) and through this paſſage we perceive, *that the Breath which is drawn in through the Noſtrils by means of the Belly*, (which in Reſpiration riſeth and falls like a pair of Bel-

Bellows) through the Wind-pipe enters into the Lungs, which being as it were the Stomach of the Air, doth digeſt it; ſo as that by means of the Lungs our Life is made partaker of *the fiery Eſſence of the Air*, for our ſupport, and the due Concoction of our Meat, by means of this fiery Life of the Air in us, and to impart ſtrength to the Belly, *which is the Seat of the Air*, and to all the other Members of the Body, to keep them alive, and preſerve the Circulation of the Blood and Water: For as ſoon as the Breath is taken away, the Circulation of the Blood ceaſeth. Wherefore a moderate Motion of the Body is very good and uſefull, becauſe the ſame furniſheth the Body with continual freſh Air, which helps the Digeſtion of our Food. And this is the reaſon why thoſe who ſit much, ſtudy hard, and uſe little Exerciſe of Body, do not draw in ſo much Breath, as Labourers do, and Country People that work hard; but on the contrary draw their Breath more ſlowly,

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and consequently don't digest so much Air, and therefore are less able to digest so much, or such course Meat as Labourers do, because they are not furnished with so much of the fiery Essence of the Air, which is the Concoctor of our Food, but on the contrary enjoy the same still less and less, and therefore either eat but little, or else do not well digest it; and for this very reason, because they take in so little of this living fiery Essence of the Air, therefore they frequently fall into tedious and lingring Distempers.

§ 63. *That the Belly is the Seat of our Breath or Air, and that the Breath communicates Life and Strength*, we find by experience in that, after any strong or continued Motion, our Bellies will heave and fall frequently and strongly: And that when we breath out, or let go our Breath too much, we grow faint; yea, sometimes to that Degree, that we fall down for want of Strength; therefore, he that would

would exert his utmoſt Strength in the doing of any thing, muſt keep in his Breath.

§ 64. I have ſeen alſo when I was in *Italy*, in Perſons who are put upon the Rack, *how great a ſtrength the keeping in their Breath affords them*; for if they keep themſelves ſilent without ſpeaking or crying out, till they break forth into Sweat; they by this means preſerve their ſtrength to that degree, as to be able to ſtand out all the Pains of the Rack without confeſſing. And this keeping in of the Breath has the ſame Effect in others that endure any great Pain, as in Women that are in Travel, who the leſs they cry out, the more they preſerve their ſtrength. We find alſo that Horſes, Sheep, *&c.* that feed on dry Heaths or Commons, where they have little or no Water, and therefore are forc'd to make uſe of the Water of the Air for their Drink, are much more ſtrong and healthy than thoſe that drink much Water, becauſe the

living fiery Essence of the Air, is more copiously received of their Life, and consequently affords them more strength, than those Animals receive who drink much Water. For the same reason it is, that those Persons who drink but little, are stronger than those who drink much, their Urine being also of a stronger Scent, and salter, and will be more free from the Stone and Gravel, except they be born with them; because they take in, and enjoy more of that fiery living Essence of the Air, which is the Cause of that fiery substance found in their Urine, (of which see § 9) which hinders the production of the Stone and Gravel, and for the same reason it is very good for those that are troubled with the Stone to drink but little.

§ 65. *Now that there is such a fiery living Essence in the Air*; this doth necessarily follow from § 9, *viz.* because all things in the World consist

See *Div. Attrib.* p. 162.

of

of a fiery and watery Eſſence. The ſame is alſo confirm'd to us from Lightning, which is generated in the Air. Neither indeed can any one deny this manifeſt Truth; for as much as the fiery Life that is in every one, muſt be preſerved and maintained from the Air; for when ever any one is deprived of the Air, he dies preſently; and nothing can be preſerved in the State wherein it is, except by that which is of the ſame Nature with it. Beſides thoſe Perſons that endure great pain in thoſe parts, where the Breath is firſt received into the Body in order to its Digeſtion, as in the Pleuriſie, *&c.* ſhall experience, that *the more they draw in their Breath, the greater is their pain.* And thoſe who ſuffer pains in any other part of their Bodies do fetch their Breath ſhort, and do breath out much more than they take in, and this to the end that they might grow weak, and loſe their ſtrength. Which Obſervations being well weighed, will be ſo many Demonſtrations, that the Air

contains in it a fiery Spirit, which imparts force and ſtrength to us. All which Operations of the Air, point us to ſomething very different from what ſome Phyſicians would perſwade us to be the main uſe of the Air, *viz.* to refrigerate the Heart, which aſſertion how falſe it is may be perceived from what hath been here laid down.

§ 66. And for as much as, (according to what hath been now ſaid) thoſe that are in great pain endeavour to ſend forth their Breath, by this means to diminiſh their ſtrength; it follows from hence, that Pain is cauſed *by the too vehement Action of our fiery Life.* For ſeeing that our ſtrength conſiſts in our fiery Life, according to § 63, 64, &c. we may conclude from hence, that ſeeing Nature teacheth us to endeavour to diminiſh our ſtrength, in order to the ſtilling of our pain, that the Nature of pain muſt conſiſt in the too vehement Operation of our fiery Life.

Life. Experience alſo teacheth us, that ſeveral Perſons who are tormented with great and continual Pains, are hot and burning (as the common Expreſſion is) which ſigns are an evident Argument, that the fiery Eſſence muſt be too active in that caſe. Moreover, when a ſick Perſon is not ſenſible of his Sickneſs, notwithſtanding that it encreaſeth; this is always a certain ſign of the decay of his life and ſtrength, which is alſo an evident indication that the fiery Life in us, is the cauſe of feeling and ſenſibility; and *Pain being nothing elſe but a too ſtrong ſenſibility*, it muſt conſequently be an effect of the too vehement Activity of our fiery Life.

§ 67. From what hath been now ſaid, we may eaſily gueſs at the reaſon, *why thoſe who are afflicted with any painful Diſeaſe, as the Pleuriſie, &c. do exaſperate the ſame by frequent Inſpiration*, viz. becauſe there is a fiery Eſſence in the Air, which ſerves to ſupport the Activity of our

fiery Life, according to § 62. Wherefore, when our Life being ſtrong enough to receive, and entertain the fiery Spirit of the Air, when it is awakened into too vehement an Activity, cannot but by receiving the ſaid fiery Spirit, be made more ſtrong in its Operation, as a Fire which by new fewel added to it, burns more ſtrongly. For this reaſon it is, that Perſons afflicted with a Pleuriſie, fetch their Breath thick and ſhort, becauſe they perceive that their Pain becomes exaſperated by Inſpiration, and therefore they endeavour to relieve themſelves by Expiration, which by diminiſhing their Strength doth allay their Pain.

From this Remark it is obvious to infer of what uſe the letting of Blood can be in this Diſeaſe; for ſeeing that the opening of a Vein doth nothing elſe but diminiſh the Strength of the Patient, and by this means doth ſometimes allay the Pain, for which cauſe ſome look upon it as a conſiderable Remedy in many Diſeaſes; not conſidering

ſidering that by this means the life and ſtrength of Man is diminiſhed, and by this means changeth the Diſtemper into ſomething that is worſe. Thus frequent Experience teacheth us that after opening of a Vein, the Pleuriſie ceaſeth indeed, but an Ulcer cometh in the place of it, which leads the Patient into a Conſumption, and conſequently doth more miſchief than good; ſo that in this Diſtemper it is much better to make uſe of ſuch Medicines which both preſerve the Life in its ſtrength and vigour, and remove the Pleuriſie.

§ 68. Having ſhewed § 63, 64, that *the living fiery Eſſence of the Air*, doth impart ſtrength and vigour, it follows that the ſame *muſt alſo feed us*; becauſe nothing can ſtrengthen us, except it be taken in by our Life, and be united to us, according to § 39, 40; now there is nothing that ſtrengthens us, by being united to us beſides our Food. This Experience alſo teacheth us, for the hotter any

Country is, the leſs Meat ſufficeth the Inhabitants thereof, and thoſe who have us'd themſelves not to drink at all, and to eat little, ſhall diſcharge Urine more copiouſly after their Meals, and yet preſerve their ſtrength, which is a plain Indication, that ſuch as theſe are fed by the Air, and ſtrengthned by it, as ſerving them inſtead of Drink: Of which ſee more §. 64.

§. 69. Theſe Remarks about Reſpiration being well weighed and conſider'd, will make way for us to diſcover the Cauſes of the *Tympany* or *Wind-dropſie*. It hath been found by Experience, that Perſons afflicted with a Tympany, whoſe Belly is extended as a Drum with Wind, when an aperture hath been made in their Bellies to let out the ſuppoſed lodging Water, (which Operation is commonly call'd a *Paracentheſis*) inſtead of Water, nothing but Air hath come forth, upon the Eruption whereof, the Patient hath died immediately; which

which ſhews that even in that ſuperfluous Air there is found a living Eſſence, by means whereof our Life is ſtrengthned and fed, as hath been ſhewed, § 64, 65.

§ 70. The Cauſe of the Tympany, which is nothing elſe but Wind or Air, ſhut up in the Belly) is the Aberration of our Life, from its wonted Operation; whether by reaſon of ſome fright or ſtrong apprehenſion, whereby it is hindred from performing its due and wonted Operation, *viz.* when our Life being weakned by the ſaid fright or apprehenſion, cannot duely take in the fiery Eſſence of the Air, or diſtribute the ſame throughout the whole Body, by which means the Air that is taken in, continuing for the moſt part in the place of its common Reſidence, the Belly, as was ſhewed § 63, the Belly muſt needs become more and more diſtended by the acceſſion of new Air, as a Bladder becomes more and more diſtended, as more Air or Wind is blown into

to it. And for as much as Experience informs us, that Wind on the Earth is produced through the Motion or Operation of Air upon the Water, (as hath been demonstrated by me in my Physiological Cogitations) this may inform us, that the Tympany may proceed from our Water, as well as the Dropsie.

§ 71. And this Air is not onely in the Guts, but also without them, for all parts of the Body must be fed with Air, and therefore its presence is required to every one of them, in order to their support and efficiency. Now *that the Air is not onely in the Guts, but without them also*, may several ways be demonstrated; as by the Breath which proceeds out of our Mouths, which comes out of our Belly; and by Wounds in the Belly, which though they do not touch the Guts, yet we shall find Breath or Wind to puff out through them, besides other Instances more.

§ 72. The

§ 72. The ſame Reaſons that diſ-
over to us the Cauſe of the Tympa-
y, will alſo inform us how the *Drop-*
is produc'd, becauſe they are of
n together, as hath been ſhewed,
70. That there is a Water which
rculates through our Bodies is a
ning unqueſtionable, which Water is
f abſolute neceſſity to all parts of the
ody, as being all of them continu-
ly fed, and nouriſhed by the ſame.
It is certain alſo, according to
62, that when our Breath cannot
erform its due Operation in our Bo-
ies, then the Water alſo becomes hin-
red from abſolving its Circulation;
nd conſequently we find that Perſons,
whoſe Life hath been driven into great
diſorders, which may happen ſeveral
ways, as by acute Pains, long conti-
nued Agues and ſuch like; are no
onger able duely to digeſt the Breath
or Air they draw in, by which means
they in proceſs of time come to loſe
their ſtrength, and fall into the Drop-
ſie; for as much as the watery Eſ-
ſence gets the Dominion in them, by
defect

defect of the fiery living Essence of the Air, which furnisheth them with strength to make the Water circulate, and advance it to its perfect Maturity, in which case the Dropsie may by some fit Remedies be cured. But when the proper Life of Man, that is, his central Life or Spirit, is weakned, and decays in its Activity, so as that it can no more take in the fiery Essence of the Air, then it is impossible by any means whatsoever to overcome the Dropsie.

§ 73. And as the Nose is such a principal Part or Member of the Body, as through which the Breath must be conveighed to our Body, and where the Sense of smelling hath its Residence; so is the Mouth a Member of no less necessity, which chews the Meat for our Nourishment, and is the Instrument of the Relish and Taste we find in it. Now to the End we may discover the Use and Operation of this Member; wee'll enquire of what visible parts it doth consist.

§ 74. We

§ 74. We know that the Lips and Teeth, which are the Fore-part of the Mouth, are required to the forming of Speech; for thoſe who have their Lips ſtiff, or ſlit, as in thoſe who have Hair-lips, and thoſe who have no Teeth, cannot ſpeak ſo well as others, as is ſeen in old Perſons; and Children alſo do not learn to ſpeak, till after they have got Teeth. But for as much as the Lips and Teeth alone cannot form the Speech, therefore the Tongue, which naturally forms the Hebrew Letters in the Mouth, (as I have ſhewed in my Treatiſe called the *Alphabet of Nature*) doth principally produce Speech with the aſſiſtance of the Palate, or Roof of the Mouth; and to the End the Tongue might readily move it ſelf all manner of ways, ſhe is furniſh'd with variety of Nerves for that purpoſe.

§ 75. Now for as much as nothing can be perfected, as we have ſeen concerning the Senſe of ſmelling, except

cept it be produc'd by Male and Female, or Duality, according to § 60; ſo neither can our Speech be perfected, but by the aſſiſtance of the *Uvula*, which we commonly call the Palate, and is as it were, a little upper Tongue, coming from the Brain, and the *Epiglottis*, or Throat-flap, which covers the Wind-pipe; for when any Diſtemper happens to the *Epiglottis*, we ſhall find it an hinderance to us in ſpeaking.

That from the *Epiglottis* proceeds the Beginning of Speech, we may perceive by thoſe that ſpeak in their Belly (and ſo deceive People; becauſe by this means they counterfeit a Voice, as it were, coming out of the Earth, which anſwers them, without the leaſt moving of their Mouths, as if a Spirit were diſcourſing with them) which Speech is formed by the Throat-flap. So that the firſt Rudiment or Original of Speech is from the Throat-flap, our Palate, or *Uvala* co-operating, which is afterwards brought forth by the

Tongue

Tongue in our Mouth, the Roof of our Mouth, Teeth and Lips assisting.

§ 76. And that our Speech is formed by the *Epiglottis*, the Nature of the Throat-flap will inform us, as being of a gristly Substance. Now as the Sense of smelling is formed in the Gristle of the Nose, as § 59; so by the *Epiglottis* is our Speech formed, and that quavering Sound that is utter'd in singing; for as soon as the Gristles of the Throat, whereof the *Epiglottis* is a part deviate from their accustomed Operation, (as it commonly happens when we have taken cold,) so as to feel raw, pricking or tickling, we find our Speech hinder'd, and sometimes quite lost; and this, because the matter whereof the Voice and Speech is formed, cannot then be perfectly elaborated in the Throat-flap: And this perfect Elaboration or Maturation consists in this, that the first Rudiment of our Voice be formed

See Div. Attrib. p. 15.

med in that place, which being then diſorder'd, cannot be done as in thoſe who are troubled with a Cough, or other Diſeaſes of the Throat, which Original or Rudiment of our Speech, is that which properly frames our Voice, muſt be a ſpiritual Eſſence, becauſe we find that the Voice produceth an Image in us, for we may know every one by their Voice; but except we have an Image of ſuch a particular Man's voice, we cannot know who it is that ſpeaks. And ſince § 43, it hath been made ou., that the Images we receive, cannot be meer Nothings, but ſpiritual Eſſences, conſequently the Voice, which uſhers its Image into our Ears muſt be ſpiritual. I have known a Perſon who having ſpoken much and earneſtly for ſome Days together became dumb; that is, ſuffer'd a total Loſs of his Speech; who as ſoon as a Knot of co-agulated Phlegm did ariſe from his Throat-flap, which was ſweet like Wheat-flower, recover'd his Speech again; he experienc'd alſo

during

during the ſaid Loſs of his Speech, that the eating of unleavened Bread conduceth to the Recovery of it, but that leavened Bread was prejudicial to him. He found alſo, that upon his ſpitting out of the foreſaid ſweet Phlegm, his Speech again departed from him; and that this peculiar kind of Phlegm wholly left him, upon the full return of his Speech. Which inſtance ſufficiently informs us, that the Original or firſt Rudiment of the Voice, is the Product of the Griſtle of the Throat-flap, becauſe when-ever that is diſtemper'd, it produceth Phlegm, inſtead of the Rudiment of a good and clear Voice.

§ 77. Having now ſpoken of Speech, its Original and the means of its production, and how the ſame is diſturb'd by taking cold, and the Diſtemper of the Wind-pipe and Throat-flap; we proceed next to enquire what a *Cold* and *Cough* is.

The firſt Cauſe of a Cold is, a fright or apprehenſion ariſing from the Senſe

of Cold, whereby the Cold which is a lunar and watery Essence, gets the Predominion in us; though it may also proceed from excessive eating, studying, &c. whereby our strength is wasted; so that our Life which before acted regularly, as producing neither too much Heat or Cold, but a moderate Warmth, being over-power'd by the Cold, produceth that which we call a Cold; in like manner as we find that by a strong Apprehension and Imagination a Man may be the Cause of his falling sick and dying. Now that an apprehension or fright is the Cause of Colds, we may perceive in those we call Naturals, who having little or no Understanding, consequently are not apt to be very apprehensive or frightfull, for such seldom or never are troubled with Colds; whereas those who are apprehensive and frightfull, and so more sensible, are much more apt to be seiz'd with this Distemper. So that we may advance this for a general Maxim, that those who are least frightfull, and live

tempe-

temperately, are generally the moſt healthfull, and rarely ſubject to any Sickneſs.

§ 78. *That the Cold, which by ſome Apprehenſion or Fright, hath got the Predomination in us, is a female or watery Eſſence*; we may gather from hence, becauſe the Diſtemper we call a Cold, and the Phlegm or Snivel its Companion, is form'd and produc'd in thoſe places that are griſtly, as in part hath been ſhewed, § 59 and 76. It is alſo obſervable, that *ſome Perſons upon taking Cold, are ſenſible of Pain in all their Joints*; which Joints being nothing elſe but the meeting of two Griſtles, from which Griſtles the Joint-water proceeds, which is of abſolute neceſſity to perform the Motion of the Nerves. And that Griſtles, which are the proper Seat of a Cold, are a female Eſſence, ſhall be ſhewed § 95, when we come to ſpeak of the Bones, and their Original. This Diſtemper therefore, which we call a Cold, being a female or watery Eſ-

ſence, when it gets the Dominion in us, it cauſeth manifold diſorders, and by this means excites various pains and indiſpoſitions in our Bodies.

Experience alſo teacheth us, that at the Beginning of a Cold, we are ſeized with frequent ſneezing, whereby our Life being depriv'd of its ſtrength, is made unable to perform its wonted Operations; and for this reaſon the Water that is in us, inſtead of being elaborated to its due perfection or maturity, is turned to Phlegm and Snivel; and becauſe no perfect Smell, Taſte, Sight, *&c.* can be had, except our Water or *Lympha* be throughly elaborated, accordingly we find that in a Cold, all the Senſes are more or leſs defective or impeded.

And for as much as this Diſtemper is elaborated in a Griſtle, and that it is a Griſtle that furniſheth Seed for Generation, accordingly it is found by Experience, that thoſe who have a Cold are unfit for Generation.

§ 79. Ha-

§ 79. Having thus ſhewed what a Cold is, and the Cauſe of it, in the next place, it will be proper to *enquire into the Nature of a Cough and its Cauſe.*

Certain it is, that they who have taken Cold, perceive a tickling or pricking in their Throat, which ſenſation proceeds from the Diſtemperature or Crudity of the matter, of which the Voice is formed (according to § 76,) which as ſuch being noiſome and troubleſome to us, we endeavour to be rid of it, and think to expell it by coughing and ſpitting; and finding that by this means, we are ſo far from being rid of our Cold, that the Tickling and Pricking in our Throat becomes thereby encreaſed, we at laſt grow impatient, and then with violence reſolve to ſpit out, and expell what thus ſorely afflicts us, but all in vain; *for the more we cough and hawk, the more we may*; for as much as by all this, the Life is but the more excited to diſorderly Action. Whereas on the contrary, we ought

to endeavour to alleviate and diminiſh our Cough by little and little, to reſtrain our coughing as much as poſſible, and to abſtain from much hawking, ſpitting, and loud ſpeaking, and ſo by this means bring our Life into repoſe and quiet again.

When our Life therefore at any time through Impatience, is ſtirr'd up into a too vehement Action; it often happens, that this produceth a *cuſtomary or habitual Cough*, which often continues after that the firſt Cough, which was cauſed by the Cold, is gone, from which two laſt Coughs, *viz.* the *Impatient* and the *Habitual Cough*, often proceed Conſumptions, Tiſſick, and other Diſtempers; becauſe by continual coughing we void much Phlegmy matter, and the more we void of theſe, the more our ſtrength is diminiſhed; in as much as this Phlegmy matter (which hath its Original from the Bones, which are the parts wherein our Life is continually operative) is not found in ſound and healthy People, but is elaborated

borated for the ſupport, ſtrength, and ſuſtenance of the Body; this Matter therefore when it is continually ſpit forth, muſt of neceſſity weaken the Body in like manner, as thoſe who are too frequent in the uſe of Women, do thereby waſte their ſtrength.

We muſt therefore well obſerve this *three-fold Cough*, viz. *the firſt of which is cauſed for that the Original or Rudiment of the Voice, hath not attained its full perfection, the ſecond proceeds from Impatience, and the third from Cuſtom and Habit*; that ſo we may be able exactly to diſtinguiſh them from one another upon occaſion.

§ 80. As the Tongue, Teeth, and Roof of the Mouth are required for the perfecting and compleating of our Speech, ſo are they likewiſe neceſſary for the chewing of our Meat, with the help of a Water, which from all parts is conveighed into the Mouth, and doth ferment our Meat and quicken it. In like manner as Women in

America do chew a certain Root, and put it into Water, by which means the Water is put into a Fermentation, which they afterwards make uſe of for their common Drink. Our meat or food being thus prepar'd in our Mouths, to become our Aliment, the ſame is ſwallow'd down through our Gullet into our ſtomach, where it admits a ſecond Fermentation, and is there concocted and digeſted to nouriſh our whole Body, by means of the continual Circulation of our Water and Blood; the remaining excremental part being expell'd by a Wind, which is continually produc'd in the Guts, which Wind divides the Excrements into parts, that they are well digeſted, as may be ſeen in the Dung of Horſes, Sheep, *&c.*

§ 81. That the Stomach hath its own proper Ferment, which digeſts our Meat, and prepares it to be further digeſted by every Member, for their ſupport, according to § 50, needs no other proof, than what every one finds

finds in himſelf; for as ſoon as the Ferment of our ſtomach is diſordered, the whole Body is diſtemper'd with it: More eſpecially we are ſenſible, that the Operation of the Head, is thereby diſturb'd. Now in caſes where the Stomach hath loſt its ſtrength, that is, when the Operativeneſs of the Life begins to decay, then no Medicines can help: But if the Ferment, or Life of the Stomach is onely deviated from its wonted Operation (the Life continuing yet in its full ſtrength) and produceth a malignant Acidity, or a putrify'd Bitterneſs, *&c.* ſo as that ſometimes our Belches ſavour of rotten Eggs, or other corrupt preternatural Savours; this I ſay, may by Remedies be helped and amended.

§ 82. As it hath been ſaid of the Senſe of ſmelling, that two Noſtrils are required to compleat the ſame, ſo likewiſe is the Taſte performed by the Roof of the Mouth and the Tongue; for when either of theſe are any ways diſtem-

distemper'd, we have not our Taste aright.

§ 83. What hath been said concerning the Smell and Taste, the same must also be asserted concerning the Sight, or Sense of seeing, *viz.* that it consists of Male and Female, that is of a fiery and watery Essence: For when a Person that is lively and vigorous rubs his Eyes by Night in the Dark, he may perceive as it were, fiery Sparks to proceed from them: Of which more may be seen § 9. From which Instances it is evident, that there is a living fiery Essence in our Eyes, and when-ever this fails, and the Apple of the Eye becomes enlarged, Blindness follows.

§ 84. And as there is such a fiery living Essence in our Eye-sight, so this Sense consists also of a female watery Essence, which in the Eye is threefold: The first Water of the Eye is called *Humor Aqueus*, or the *Watery Moisture*, which when lost may be restor'd

ſtor'd again; for when a Perſon is ſo hurt or wounded, as that this Water comes to be ſpilt, the ſame after ſome time may be reſtor'd, and his Eye perfectly cured. The ſecond Water called *Humour Cryſtallinus*, or *the Cryſtalline Humour*, which hath its place in the Eye behind the firſt Water, is ſomewhat cloudy and nervous, as may be perceived by ſuffering the Eye of an Ox or Calf to be frozen, for then by means of a Magnifying-glaſs, this Moiſture is perceiv'd to be nervous or ſinewy, ſo that it ſeems to be, as it were the Brain of the Eye, in which the Images are received. And behind this ſecond is found a third, called *Humor Vitreus*, or *the Glaſſy Humour*; either of which latter being hurt, render the Eye defective.

Neither are theſe three Humours onely required to Viſion, but alſo the Eye-lids, which are furniſh'd with a ſmall Griſtle, in that part where the Hairs grow, which afford ſtrength to the Sight; and therefore when-ever

theſe

theſe Hairs ſhed by any Accident, the Sight alſo becomes debilitated.

§ 85. In order to the obtaining of a right Apprehenſion or Image of the thing that is ſeen, two Eyes are requiſite; for as much as without them both, no due Image can be formed; beſides Experience ſhews, that with one Eye we can onely look ſtrait forwards, and cannot ſo well diſcover the Breadth of a place, as we can with both Eyes; therefore one of our Eyes muſt be active or maſculine, and the other paſſive or feminine, that is, the Right-eye makes an oblique Line, which interſects the Right-line of the Left-eye. For if both the Eyes made two ſtrait Lines, we ſhould ſee two things at once, but this not being ſo, conſequently both our Eyes muſt unite in one point; for otherwiſe it would be impoſſible for us immediately to meaſure any diſtance by our Eyes, if they did not like a rectangular triangle, unite in one Point.

And

And like as the outward Sight concenters in one Point, ſo the internal Sight becomes united in the Brain, as all the other Senſes.

§ 86. As every thing gives out ſomething, and again takes in, or receives, according to § 41, 42, 43; ſo there is nothing wherein this giving forth, and receiving, is more diſcernible than in the Eye-ſight: For when a Perſon is ſtrongly look'd upon by another, he ſhall ſometimes be ſenſible of the Spirits that proceed from the Eyes of him or her that looks upon him. It is by this means that laſcivious Women, have power to allure and entice Men, which would be altogether impoſſible, if they did not ſend ſuch Spirits or Meſſengers out of their Eyes, which were capable of communicating their deſire or luſt to Men.

Now as the Eyes give out their Spirits, ſo they receive from without the Images, or the Spirits that form thoſe Images from others; which Spirits if

they

they over-power ours, and excite a fright or deſire in us, we ſhall find our ſelves to be affected by them, after the ſame manner as ſome People are; who ſeeing others falling into Fits, or ſeiz'd with the Falling-ſickneſs, have by the Fright been overtaken with the ſame Diſtemper. Neither is there any thing more common and notorious than that Women with Child being affrighted at any thing, do imprint upon the Infant in their Womb, the Image of the Object of their Fright: Whereas if they be not apt to be frighted, the Object will make no impreſſion on the Birth in their Body.

Some Gentlemen abroad are very well acquainted, that the Eyes do receive the Images or Spirits of the things they ſee, in like manner as hath been now declared; who therefore when they have a mind to have a Colt marked, and ſhap'd according to their fancy, get the Picture of a Stone-horſe drawn, ſuch as they deſire their Colt ſhould be, placing it by

by the ſide of a River, and then take a Mare that hath never been cover'd by a Stone-horſe, and bind her faſt on the other ſide, a Skreen being plac'd between both, the lower part whereof muſt be even with the ground; ſo as that the Mare may ſee the repreſentation of the Stone-horſe, which is faſtned on the other ſide of the River, turn'd up-ſide-down in the Water.

§ 87. As we have ſhewed that the Smell, Taſte and Sight, are formed and conſiſt of two; ſo in like manner is the Senſe of Hearing perfected, or elaborated by both Ears; and therefore when one of our Ears is obſtructed, we cannot hear ſo well as with both. Moreover for the due reception of ſounds in our Ears, they are furniſhed with winding Circles, and with ſmall ſlender Hairs, which corroborate this Senſe, and with a part that is call'd the Drum, wherein is contained a living Eſſence, which excites the Senſe of Hearing, and receives

ceives the Image of it. Which Drum hath ſeveral winding paſſages, conſiſting of the Griſtles which are in the Ears, from which Griſtles the Senſe of Hearing proceeds, as the Voice doth from the Wind-pipe; for when this Griſtle is any way pained, ulcerated, or otherwiſe diſtemper'd, our Hearing is more or leſs thereby obſtructed. And therefore it is a very good and proper Remedy for ſome that have an impediment in their Hearing, to take the Ear-wax of ſound and healthy Perſons; and having diſſolv'd the ſame in Brandy, to drop it into the Ear, becauſe the Ear-wax is an effect of the Griſtle. And becauſe the Image of the Voice is conveighed into the Ears by the Senſe of Hearing, and that this Image is the Former of Speech in Children; therefore it is, that *he who is born deaf, is dumb alſo.*

§ 88. And as every one of the ſaid four Senſes, have their peculiar Spirits and Members, ſo the Fifth, *viz.* the Senſe of Feeling, though it be-

com-

common to all the Parts of the Body, yet hath it its ſpecial Reſidence in the Brain, whence it is diffuſed throughout all the Body: For they who have their Necks broke, (which Accident is very frequent in *England*, by reaſon of their riding on Horſe-back with their Toes turn'd outwards, ſo that when their Horſes in galloping chance to ſtumble, they cannot ſave themſelves by leaning backwards, becauſe their Saddles are ſo little, that in this caſe it is the ſame, as if they rid without any, and ſo muſt pitch upon their Heads, by which means many do break their Necks) are immediately thereupon depriv'd of Speech and Motion, and as to outward appearance are dead; (for the Recovery of whom this method is uſed, they ſet their Knees againſt the ſhoulders of the Party, and retch out his Head, by which means the Joints of the Neck are ſet right again, and ſo recover both their Speech and Senſes,) for the clearing of which *Phænomena*, we will en-

quire into the Nature of the Brain and its paſſages.

§ 89. When the Brain is view'd in its natural State, with its turnings and windings, it looks like a Knot of Clouds, which at the Forehead divide themſelves into two parts, which as Male and Female, do produce and form the Senſe of Feeling, and all Images in us; which we may perceive in in our ſelves, for when-ever we are engag'd in any deep Thoughts, we find the Operation or working of them in our Forehead; and therefore ſome when they are ſtudying move their Eye-brows upwards and downwards, like a Pair of Scales, lean their Foreheads upon their Hands, and ſometimes contract their Brows into Wrinkles.

§ 90. Theſe two Brains unite in the Hinder-part of the Head, called in Latine *Cerebellum*, and we may call the Hinder-brain, which is the Elaboratour of our Feeling and Images, which

which we have formed in the Fore-part of our Brain, even as the Palate or middle Tongue is the Former of our Speech. This Hinder-brain paſſeth throughout the whole length of the Back-bone, and is called *Medulla Spinalis*, or the Back-bone Marrow, from whence all the Nerves or Sinews that are beneath our Neck do proceed, and are the Cauſe of Motion and feeling in all Members of the Body.

That all the Nerves derive their Original from the Pith of the Back; Experience aſſures us in thoſe that have crooked Backs, ſo that by the Diſlocation of two of the Joints of the Back-bone, the Pith of it is cut off; by which means all the parts that are below the Heart, are deprived of Senſe and Motion, and yet continue to live, as Experience teacheth.

§ 91. The Senſations, Images and Thoughts, which we form in the Brain, are no ſooner formed or con-

ceived there; but in a ſound Body the Hands or other Members, that are thereto diſpoſed by their Spirits, will immediately ſet about the laborating of thoſe Images or Thoughts, ſuitably to their ſeveral Nature and Properties, which is an evident Argument that this Elaboration or Actuating of our Thoughts, cannot be performed by any bodily Particles directed to the Hands, to move them in ſuch a manner; becauſe being Bodies, they ſtand in need of time to arrive at any place, but muſt be Spirits, whoſe Motion is inſtantaneous, and, which as ſoon as we have conceiv'd a Will, are preſent at the place ready to move our Members, according to § 34:

And if we heedfully conſider, *what that properly is which cauſeth Feeling or Senſation in us*, we ſhall find it to be nothing elſe but our receiving from abroad the ſpiritual Eſſences, (ſee § 42, 43.) of other things, which repreſent to us the ſeveral Qualities thoſe things are endued with, from whence they proceeded. But for as much

much as all our Senſes have not one and the ſame Operation; therefore it is that each Senſe onely takes notice of thoſe Operations of the things preſented to her, which agree with her own Efficiency, as hath been ſhewed §. 53. Wherefore the Objects of the five Senſes, cannot ſo well be known in their Operations, where any one of the Senſes is wanting: And as it hath been ſhewed concerning the other Senſes, that they receive and give forth ſpiritual Eſſences or Images; ſo it is neceſſary, according to the Order of Nature, that the Senſe of Feeling in our Members properly conſiſts in this, That the ſaid Members are diſpoſed and fit to receive the Spirits of other things: For though our Hand touch other Bodies, yet doth not our Feeling, (*viz.* that whereby we judge what kind of Body it is) conſiſt in that outward Contact; becauſe when our Life in theſe Members either is at reſt, or hindred from performing their accuſtomed Operation, then theſe Members can-

not distinguishingly feel the Bodies objected to them. Thus for instance, when our Fingers, or other Members are so stiff-bound, that they are benumb'd, we shall not be able to distinguish what kind a Body it is, that we touch. Wherefore the sense of Feeling doth not consist in our touching of a Body, but in this, that our Members receive or admit the Images which each Body sends forth. Moreover, that the sense of Feeling is not bodily, but spiritual, is a necessary Consequence of this Axiom, that Bodies, as such, cannot form any thing; as § 34---37, but that they themselves must be continually formed by their Spirit or Life, as § 37, 41, and consequently it is impossible for them to excite the sense of Feeling in us, but that on the contrary, their Life must produce in us the Feeling of what it effects or forms.

§ 92. Like as the Images and Thoughts we form in our Brains, move all the Members of our Body, suitable

ſuitable to their Will and Deſire, and theſe Idea's and Thoughts are an Effect of our Lives; ſo to theſe Thoughts and Idea's do alſo belong the apprehenſions or repreſentations of things, that cauſe or ſtir up in us our Paſſion, as Fear, Sorrow, Joy, exceſſive Love, Hate, Wrath, &c. For as much as the Images we form, or that we receive from abroad, according to our apprehenſion of them, do excite in us either Fear, or ſome other Paſſion. Thus we find in the time of the Plague, that at the Beginning many more are ſeized with this Contagion, by reaſon of the People's frightfulneſs, becauſe of the ſtrangeneſs of the thing, than after that it hath continued for ſome time; for as much as in proceſs of time they become accuſtom'd to it, and are not ſo apprehenſive of it as at the firſt. In like manner, he that fears he hath eaten too much, and that it will not agree with him, upon this conceit ſhall not digeſt his Meat ſo well, as otherwiſe he would, and feel himſelf indiſpoſed

thereupon; whereas on the contrary, a Fool or Natural, that eats till he can eat no longer, never finds himſelf indiſpos'd, becauſe he hath no thought or apprehenſion whether it will agree with him or not.

In like manner we ſee that Perſons in Love do ſo powerfully receive the Image of the Perſon they are in love with, that the ſame is continually preſent with them, and makes them unfit to form the Idea's of any other things; and ſo by the continual Preſence thereof are harraſs'd and tormented inceſſantly, and in the end fall ſick, and ſometimes grow diſtracted into the Bargain, as § 29, 30. Again we find, others who by the Exceſs of Joy or Grief die ſuddainly, or are ſeized with ſome Diſtempers, according to the Activity of the Image or Spirit that excites this Sorrow or Joy in them; and which apprehenſion either puts a ſtop to the Activity of their Life, or elſe makes the ſtrength and vigour of it to decreaſe by Degrees; by which means, lingring Diſeaſes

ſeaſes are produc'd, which bring on Death in the end. It happens alſo, that in ſome this apprehenſion is leſs powerfull, ſo that the Life is onely brought into ſome diſorder, which apprehenſion or image will not fail of continuing to produce the ſame diſorder in us, as long as our Life doth not endeavour to rid it ſelf from its Uſurpation, and ſtrive to correct the ſaid apprehenſion or ſpirit, by mortifying of it, or dying to it. And the Caſe is the ſame in all other Paſſions, when they have once got the Dominion over us: And our Life can never be deliver'd from this Bondage, but by conquering this over-ruling Spirit, or by putting a ſtop to the Activity of the Idea, which is perpetually preſent with us; a proper means for the affecting of which will be, either to endeavour to drown it, or by ſleep (which is a participation of Death proceeding from our female or lunar Eſſence, whoſe Dominion is in the Night) to efface or mortifie it, (ſee § 26 and 29.) that

ſo our Life may be reſtor'd to its former State and Order, as it will, in caſe the Diſtemper be not become habitual: From all which we draw this Inference, that *the Life is the onely Cauſe of all Diſeaſes*: For he that is not fearfull, nor ſuffers himſelf to be over-ruled by his Paſſions, but with Patience bears whatſoever happens to him, and withall doth moderately exerciſe his Body, for reaſons alledg'd § 62, without over-charging himſelf with Meat or Drink, ſhall enjoy health and quiet.

And though ſometimes Diſtempers or Diſeaſes are cauſed by an indigeſtion of the Air we draw in, or by over-charging of our Stomachs with Food; yet we ſhall find upon attentive conſideration, that the principal Cauſe of Diſeaſes, is an apprehenſion, or ſtrong Imagination, and Fear with the reſt of thoſe Paſſions we ſtir up in our ſelves, as in this § hath abundantly been made out, as likewiſe § 77 and 86.

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Experience alſo informs us, that when we are ſeized with Fear, or mov'd with any other Paſſion, to that Degree, that a ſickneſs or diſorder in the Body follows upon it, the Stomach is firſt diſorder'd and out of courſe: As in the Small-pox, Apoplexy, Plague, or Fits wherein the Breath is taken away, and the Patient like to be choak'd, and other ſuch like. And on the contrary, he that diſorders his Stomach either by Meat or Drink, will be apt thereupon to be ſeiz'd with a Fright of ſome approaching Diſtemper. So likewiſe, he that gets a hurt on his Breaſt by a Puſh, Fall, &c. is commonly at the ſame time ſurprized with Fear and Trouble; from whence we may draw this Inference, that there is ſo cloſe a Union between the Life of the Stomach, and our Thoughts, and between them, and our digeſting of the Air, that the one is inſeparable from the other. Wherefore we may conclude, that he who can rid himſelf from the Image or Imagination, that

hath

hath put him into a Fright, ſhall ſoon be deliver'd from his Sickneſs, if the ſame by long continuance be not grown habitual, and ſo ſuper-added as ſecond Sickneſs to the firſt, or if the Life it ſelf be not a decaying.

Neither do theſe reaſons and matters of Experience onely ſufficiently prove to us, *that our own Life is the Cauſe of all Diſeaſes*; but the ſame is alſo a neceſſary Conſequence from the fore-going Poſitions. For ſeeing that our Life is the Former of our Body, as § 34, 35, 36, 37, and continually ſupports and preſerves the ſame, as § 39; therefore it is impoſſible for any Spirit to work upon our Bodies, except our Bodies be ſubject to it, becauſe our Body can do nothing without its Spirit: For if our Body could take in, or receive any thing without its Spirit or Life, then it would be able to work without it, which is impoſſible; becauſe no Body can ſubſiſt without the Life which is its Formator, ſeeing that upon the failing, or change of the working of its Life, it

muſt

muſt die, as § 11 and 32. Wherefore nothing can be the Cauſe of Sickneſs in us, ſave onely our own Life.

§ 93. And for as much as all Meditations, and Images of things are formed in the Head, and that the Senſe of Feeling and Motion derive their Original from thence; by means whereof the other Members of the Body, are the Effecters or Operators of the ſaid Thoughts or Images, it is worth our pains to enquire whether Generation do not proceed from the ſame ſource.

See *Div. Attrib.* p. 127.

Sure it is, that as nothing is produc'd but by the Union of the male and female Eſſence, as hath been ſhewed § 8, 9, ſo neither can any human Birth be brought forth, but by the Union of a Man and a Woman. And for as much as an Image muſt be firſt form'd in our Head, of any thing we undertake, before that our Body can execute or accompliſh the ſame, as § 91, 92, (which inconteſtab

ſiable Truth every one may experience in himſelf,) and ſince no Body can be formed but by its own Spirit, and produc'd by it, according to §. 33--39, it follows, that firſt a ſpiritual Union of Man and Woman muſt precede, before the bodily Birth can be; and becauſe all Images are formed in the Head, accordingly the Wife, through the Love ſhe bears to her Husband, receives the Image he ſends forth, and ſo likewiſe the Husband the Image of his Wife; which Images as long as they are in the Head or Thoughts, are not elaborated or actuated, that is, they are not united, and brought to a bodily Birth. Therefore it is the proper Work and Function of the Members appointed for Generation, when there is no defect in them (for every Member hath its particular Operation, as §. 50, &c.) to elaborate the received Images of thoſe whom we have a true Love and Deſire to unite with, into a bodily Birth in the Womb, even as our Speech is effected by our Tongue,

Tongue, and our Sight, by our Eyes. But as all things muſt come to their Perfection, before they can bring forth Fruit; ſo thoſe Images onely that have attain'd their Perfection, and are truly united together, theſe onely can bring forth a Birth: For as in all other things, Maturity and Union is required in Order to their Propagation; ſo likewiſe where either of theſe are defective, there can be no human Birth. Concerning the Birth of Man, ſee our *Phiſiological Cogitations*.

Now that there is a ſpiritual Union or maſculine Image in the Woman, antecedent to her Impregnation, is demonſtrable from hence; becauſe a Woman, that is in love with a Man, and hath received his Image with Deſire, though they have to do with another Man, yet ſhall bring forth a Child reſembling the Perſon ſhe hath been in love with.

The ſame thing is alſo found in Beaſts; for when the Ews are rammiſh, if there be a ſpeckled

Ram

Ram in the Flock, whoſe Image they have taken in; theſe Ews, I ſay, ſhall bring forth ſpeckled Rams, though the Rams that leapt them were not ſo. And the caſe is the ſame in Horſes, as hath been ſhewed §. 86. So that the Conjunction of Man and Woman doth contribute nothing elſe to Generation, but that it unites thoſe Images in the Womb, that before were in the Head, in order to the forming of a bodily Birth.

Accordingly our Saviour tells us, *Matth.* 5. 28. *Whoſoever looks upon a Woman*, that is, receiving her Image, through his Eyes into himſelf, *ſo as to luſt after her*, viz. to elaborate the ſaid Image in conjunction with her to a bodily Birth; for the Greek word Ἐπιθυμέω, properly ſignifies to effect that which a Man hath in his Thoughts, *hath already committed Adultery with her in his Heart*, that is, with the Image of her that is in him: For if he had not her Image, it would be impoſſible for him to commit Adultery with her. So that

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the Scripture alſo confirms this Truth to us, that a bodily Birth proceeds originally from that which is ſpiritual.

§ 94. Moreover that the Birth muſt firſt be ſpiritual, before that the Body can be formed, daily experience doth unanſwerably convince us: For a certain Woman big with Child, having taken a Fright by ſeeing a Perſon beheaded, falling in Labour brought forth a Child without a Head, neither was the Head to be found. Other Women have by a Fright changed the Birth in their Womb, into the ſhape of the Object that affrighted them. Now if ſo be the firſt Beginning of the Birth were not ſpiritual, it would be impoſſible that a Fright or ſuddain Apprehenſion, which is ſomething ſpiritual, ſhould have ſuch a powerfull Effect upon the Bodies of un-born Children: *For nothing can, without outward violence in ſo ſhort a time deſtroy the Form of Bodies, ſo as to deprive it of its former Properties,* *See Div. Attrib. p. 128.*

Ram in the Flock, whose Image they have taken in; these Ews, I say, shall bring forth speckled Rams, though the Rams that leapt them were not so. And the case is the same in Horses, as hath been shewed §. 86. So that the Conjunction of Man and Woman doth contribute nothing else to Generation but that it unites those Images in the Womb, that before were in the Head, in order to the forming of a bodily Birth.

Accordingly our Saviour tells us, *Matth.* 5. 28. *Whosoever looks upon a Woman*, that is, receiving her Image, through his Eyes into himself, *so as to lust after her*, viz. to elaborate the said Image in conjunction with her to a bodily Birth; for the Greek word Ἐπιθυμέω, properly signifies to effect that which a Man hath in his Thoughts, *hath already committed Adultery with her in his Heart*, that is, with the Image of her that is in him: For if he had not her Image, it would be impossible for him to commit Adultery with her. So that the

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See Div. Attrib. p. 128.

beſides that which formed them at firſt, and ever ſince continues ſtill to form them; as hath been proved concerning our own Life § 92. And for as much as the Fruit of the Womb, as long as it is not ſeparate from the Mother, is preſerved by the Mother's Life, conſequently the Life of the Mother hath Dominion over it; in like manner as after the Birth, the Life of every Creature doth rule and govern its own Body, which Poſitions will be found true in all their parts, by thoſe who ſhall take a view of Nature in its whole extent. Now from this Truth, and from what hath been ſaid § 36, &c. it neceſſarily follows, that the firſt Beginning of all Births, is ſpiritual, neither can be any other. And for as much as our modern Philoſophers, have their Heads ſwarming with an infinite variety of inſenſible little Bodies, (being the Idols they dote upon) without conſidering that theſe Particles are all of them formed by Spirits: I here challenge them all from theſe their Particles,

cles, to make out the Poſſibility, how the Fright of the Mother ſhould have ſuch wonderfull Effects upon the Fruit in her Womb.

§ 95. And for as much as all Bodies are formed or made out of the female or lunar Eſſence, according to § 8, and that *from the Back-bone, all the Bones are renew'd or reſtor'd, maintained and fed, and that the Fleſh proceeds from the Bones*; as Experience ſhews us in thoſe, in whom the Fleſh is ſeparated from the blackiſh Bone, for the new Fleſh never begins to grow, before that the corrupt part of the Bone be taken away; after which Enfoliation one may plainly ſee, that the Fleſh begins to grow again out of the Bone. From whence it may be gathered, that Children as to their bodily Part, have their Original from the Back-bone, by which the prolifick Spirits or Images, are elaborated in the Members appointed to Generation, concerning which ſee § 91.

See *Div. Attrib.* p. 174.

Neither doth the Scripture onely assure us, *Gen.* 2. 22. that the Body of Man derives its Original from the Back-bone, as the female Essence, according to § 8, but Experience also assures us, *that the Bones are a female or watery Essence*; for it is known that the Bones give forth a Water, which in process of time becomes glewy and gristly. For when a Bone is broke, the Breach is afterwards made up by a kind of gristly Substance, which is nothing else but the congealing of a Water, that distils out of the broken Bone, and joins the broken Parts together again. And in a word, *all Bones whatsoever, proceed from a Bone-making water*; for all Animals proceed from a watery Beginning or Rudiment (as is evident in oviparous Animals) of which afterwards the Bones are formed; and so on the contrary, the Bones may be reduced to a thick glewy Water. From which remark it incontestably follows, that seeing the Bones are a Product of the watery Essence, and that they give forth

forth and preſerve the Fleſh, &c. of the Body, they muſt needs be the female or watery Eſſence, out of which the Body is formed, by the maſculine or fiery Eſſence, and elaborated to a perfect Birth.

§ 96. And for as much as, beſides what we have already taken notice of, there be ſome outward parts in Man's Body, which Experience hath taught us, do afford indications of ſeveral Diſeaſes; we ſhall take occaſion here to remark ſome of them. Thus for inſtance, we find that *there is a very great agreement and proportion, between the Face and the Body*; for he that hath a Mold in his Face, ſhall find that he hath one alſo in ſome part of his Body beſides. In like manner, there is a great Correſpondence diſcerned, between the Noſe, and the parts appointed for Generation; for he that is troubled with the Venereal Diſtemper, ſhall find it ſeize his Noſe and the Roof of his Mouth; becauſe the Seed is elaborated in the Mem-

bers designed for Generation, in order to the bringing forth of a Birth, even as we draw in the Breath through our Nose, which continually keeps us alive. And as every Member hath its proper Motion, so we find that the Face and the Head, do in this differ from all the other Members, that the Skin of them is moveable, and may be contracted, and that the Skin of the Face in some, by shame (which is a Passion or Commotion which we find sometimes rising up from the midst of us to our Faces) colours red, or blushes. So that the Disturbance which the Passion of Shame causeth in the Life, is wrought out, or produceth its effect in the Face, by reason of their great Sensibility, and easie Mobility. And hence it is, that those who blush frequently and easily, do sometimes perpetually retain a Redness in their Face, which the Life works there from the Customarineſs of Blushing.

§ 97. But

§ 97. But though our Skin be in one place more thin and ſenſible than in another; yet is it ſenſible every where, as being nothing elſe but a Contexture of an infinite Number of little Nerves, as may be eaſily diſcern'd through a Microſcope, in rough dreſt Leather. And this nervous Skin, is cover'd with an upper thin and ſmooth Skin, full of Pores, and ſmall Hairs, by means whereof they receive ſtrength, and give it forth again. Thus we find, that ſome Perſons after that they have been rubb'd with Clothes in the Dark, Flames have been ſeen to fall from the Clothes. And thoſe that are much disfigur'd with the Small-pox, do loſe this upper Skin, and ſometimes the Hair alſo that was there before, in thoſe places where the Small-pox were thickeſt, and by this means their Senſe of Feeling will be much dull'd in thoſe places.

§ 98. Having made mention of the Skin, and its Operation, it will not

be improper to ſpeak ſomething here concerning the Diſeaſes of the Skin, and their Cauſes. The Small-pox, which is an Univerſal Diſtemper, as being common to the *Africans* and *Americans*, as well as to thoſe of *Europe*, and is cauſed by the ſtrong impreſſion any one hath of his own Beauty, which Image ſent forth by him he takes in again; as when a Perſon ſeeing his Face in a Looking-glaſs, falls in Love with his own Beauty, which Love cauſeth him to retain his own Image, which is contrary to the Order of Nature; for it is the Property of all Eſſences to give forth their own Images, and receive thoſe of others, as § 42, 43, but not their own. And this is the reaſon why we have no Image of our ſelves, according to that of *James* 1. 23, 24. *He is like a Man that beholds his natural Face in a Glaſs; for he beholdeth himſelf, and goeth his way, and ſtrait-way forgetteth what manner of Man he was.* When therefore any one contrary to the Order of Nature

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is thus enamour'd of himſelf, and takes in his own Image, inſtead of giving it forth this perverſe, or preter-natural Love cauſeth a Diſtemper or Diſorder in him, and his own Image, which he is in love with for his Beauty begins to plague him; becauſe inſtead of working it out, or ſending it forth, he doth retain and hinder it from arriving at its Perfection, whereupon this Diſorder muſt neceſſarily follow. For all things that are not advanced towards their Perfection, but are kept back in their elaborating of themſelves, muſt of neceſſity work in a croſs and contrary Manner, ſeeing that the Operation or Activity of Spirits is never at a ſtand; but as before they work towards Perfection, ſo now they exert their Activity as faſt to Deſtruction; and accordingly we ſee, that many Perſons who before were very beautifull, are made deformed by the Small-pox. It happens alſo ſometimes, that when Parents have been enamour'd of their own Image, the ſaid

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diſorderly Operation is not actuated but in their Children, and is the Cauſe of their having the Small-pox. At other times it happens that the Small-pox is got by a Fright, from another that hath this Diſtemper; by which Fearfulneſs or Fright the Spirits that he receives from the ſick Perſon, work the ſame Diſeaſe in him; becauſe by his Fear and Frightfulneſs, he hath ſubjected himſelf unto them. And therefore we ſee that Perſons, that are not at all fearfull, do converſe with ſuch ſick Perſons, without ever receiving any ſickneſs from them; becauſe they rule over the Spirits they receive from the ſick, and force them to comply with the regular Motion of their own Spirits.

§ 99. It hath been taken notice § 97, that we receive and give forth ſpirits or ſtrength through our upper Skin, which is furniſht with innumerable Pores, and ſmall Hairs as is viſible in them, who get the Small-pox from another. So the ſame is alſo veri-

verified in People troubled with the *Itch*, who eaſily get it from others; though indeed theſe cuticular Diſtempers may be alſo occaſioned ſeveral other ways.

§ 100. There are alſo ſome Perſons who are troubled with a malignant Sort of an Itch, which is called the *Leproſie*, which is diſtinguiſh'd into ſeveral kinds, according to the good or bad Signs it gives forth. In ſome this Diſeaſe is ulcerous and running, in others dry: Some have a white Skin, and their Hair grows white, and falls off, and ſometimes yellow Hair is found in the Sore, *&c.* And becauſe *this malady is not onely in the Skin, but alſo in the Hair, this makes it ſo much the more malignant*; for that the Hairs, whoſe function it is to communicate ſtrength to the Body, do now exert their Activity for its Deſtruction.

§ 101. Having ſpoken of the Skin, and the Diſeaſes incident to it, we now

now proceed to add ſomething concerning the Hairs; for as much as they grow out of the Skin.

Magnifying-glaſſes inform us, that the Hairs are tranſparent, and full of little Holes like a Cane, which give forth a kind of fatneſs, as hath been found by Experience; *the Hairs being as it were the Roots of Man, which attract ſtrength and virtue, and communicate the ſame unto him.*

Experience alſo informs us, that New-born Children have but little Hair; and that Girls and Boys have no Hair on their Privy Members, till they be of ſtrength to generate. It is found alſo, that thoſe who have weakned their Life through Debauchery, or have had it impaired by long ſickneſs, have their Hair come off. So likewiſe Women in Childbed, and Beaſts that have caſt their Young, ſhall ſometimes drop their Hair, and Wool, which will be moth-eaten; becauſe their Life in part is communicated to their Young, wherefore their ſtrength is ſo far diminiſhed, that

that they can no longer ſupport and preſerve their Hair from falling.

Others again (as hath already been mentioned) being combed in the Dark, Sparks of Fire have been ſeen to proceed from their Hair. And there are others, whoſe Hairs will riſe an end upon any great Fright, or like occaſions.

From all which particulars we make this Remark, that like as all our Members do give forth and receive Spirits, ſo the ſame is true of our Hairs alſo; and accordingly we find, that commonly Perſons who are engag'd in very deep and ſerious Thoughts, are either bare-headed, or have but ſome ſlight Covering on their Heads; becauſe by this means they get more ſtrength for ſtudy and meditation. Which reaſon may be applied to 1 *Cor.* 11. 4, 5. where an Injunction is laid upon Men, *to prophecy with their Heads uncovered.*

It follows alſo from what hath been ſaid, that the Hair communicates great force and ſtrength, which is confirm-

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ed alſo by a common Action of Perſons in extream Grief and Deſpair, who pluck their Hair from their Heads, to make themſelves weak and ſtrengthleſs, though they know not why they do it; *viz.* to bring themſelves to reſt and quiet, and to weaken the Image, which doth put them into ſo high a Diſtemper and Diſorder. The Scripture alſo witneſſeth concerning *Sampſon*, that his ſtrength was in his Hair. The great power and ſtrength of the Hair is likewiſe confirmed to us, by thoſe who have their Hair coming down their Foreheads in a Peak, who are found to be ſtrong, and much in Thoughts, and ſtudious; and becauſe they have too much ſtrength in their Heads, therefore it is that many of theſe grow diſtracted one time of the Year.

§ 102. And *like as our Hair is not of the ſame form and qualities in all parts of our Bodies*; ſo they have in every Part or Member a different Virtue and Operation. For we find that

that young Men, as ſoon as they begin to have a Beard, do attain the ſtrength of being able to generate their like. And becauſe Women are receptive onely and paſſive, and not active as the Men are, therefore it is that they have no Beard. And it is upon the ſame account that Eunuchs have no Beards, and have but a weak Voice, as it were without any Life or Vigour; it being obſerved, that when young Men get Beards their Voice grows more ſtrong, brisk, and lively; becauſe the Hair of the Beard doth ſtrengthen and invigorate the Speech of Men. So that we find there is an Agreement, Correſpondence and Harmony between the Hair of the Beard, the Members appointed for Generation, and the Voice. In like manner we experience, that when the little Hairs of the Eye-lids do fall, it occaſions a weakneſs of ſight, which is an evident Argument that they contribute ſtrength to them.

§ 103. And as we find that all the Members of our Body are subject to Diseases, so our Hair also hath its peculiar Distempers, as when they fall off, split, or grow gray, and so lose their former strength.

§ 104. We have shewed § 92, that the Cause of sickness is our apprehensiveness, or aptness to be affrighted, and our Passions, which are excited in us *two manner of ways*, either by Objects from *without us*, or by something we frame *in our selves*.

§ 105. The things that come from without, are either *Spiritual or Corporeal:* The *Spiritual* are so numerous, that it is impossible to recount them all. However we may take notice of some of them in general; thus it is notorious that the Air, according as it is fill'd with malignant Spirits, so it produceth several Sorts of Diseases; as Agues, the Plague, Bloody-flux, &c. And the same may be said of the Spirits we give forth from us, by

by which means others catch Diſeaſes from us, in caſe they be very apprehenſive and fearfull. So likewiſe we experience that ſome ſorts of Food, whoſe Life is contrary to ours, do cauſe Diſtempers in us. And that moſt of the Cauſes of Diſeaſes are Spirits, the Scripture abundantly teſtifies; thus, *Matth.* 8. 16. *And he caſt out the Spirits with his ward, and healed all that were ſick:* And *verſ.* 16. where mention is made of caſting out of Spirits, we are to underſtand it of Sickneſſes and Diſeaſes. And *Luke* 13. 11. it is ſaid, *There was a Woman which had a Spirit of Infirmity eighteen Years*, &c. So that if we may believe Scripture, Sickneſſes are Spirits, which cauſe Diſorders in us.

§ 106. *The bodily means* which cauſe Diſeaſes in us, are things that wound us, break our Limbs, &c. and theſe alſo produce in us apprehenſiveneſs and fear: For I have found by Experience, that whenever we do conquer our apprehenſiveneſs, ſo as

not to be terrified at the Hurt we have received, but endure it quietly and patiently, that by this means both the Pain is allay'd, and the Hurt healed much ſooner. It hath alſo been found by Experience, that ſome who have been very dangerouſly wounded, have eſcaped, becauſe they were not at all apprehenſive or fearfull; whereas other fearfull Perſons have died, though they were not near ſo dangerouſly wounded.

§ 107. The Sickneſſes which proceed *from within us*, ariſe either *from an intemperate and diſorderly manner of living, as from over-charging our ſelves with Meat or Drink*, &c. *or by thinking too intenſely, or by framing a Fright or Imagination to our ſelves:* Whereby our Life is put into a diſorderly way of working, and ſo cauſeth Diſeaſes, or dies.

§ 108. By theſe means we ſee, that ſome Perſons who over-charge themſelves

selves with Meat, so as that their Stomach cannot well digest it, by which means a fear or apprehension is begot in them, as § 92. fall into lingring Diseases, and lose their Stomach; because by their intemperance they have weakned the Ferment of their Stomach, and thus sometimes fall into the *Jaundice*. Others there are who by too much thinking and studying consume more of their strength and forces, than their Stomach can supply life and strength to furnish and maintain their Thoughts, and consequently weaken the life of their stomachs, and hinder the due Digestion of their Meat, and thereby become subject to the Jaundice. Others again have the life of their stomachs spoiled by sickness, or otherways, and thus become liable to the same Disease. For *the Yellow-Jaundice is caused by those means which debilitate the life of the stomach*, so that it cannot perform its former Operation. Not that the life of the stomach, is so exceeding debilitated, as to leave the

Meat wholly indigested, but that it is not so throughly digested, as to be fit for the Nourishment of our Bodies; as appears from the Excrements of those who are sick of the Jaundice, which yield a putrified Smell, because they are destitute of that living fiery Sulphur, which is found in the Excrements of such who are healthfull; and for the same reason it is that they are pale-coloured. *Persons troubled with the Jaundice, are sensible also of a Difficulty in breathing*, &c. because the Air they draw in is not well digested, or received by their Life; the consequence whereof is, that the Air cannot perform that Operation in them, which is requisite for the support of their Life; and this defect in them of not duly digesting the Air, shews, that Persons sick of the Yellow-Jaundice, by reason of the Debilitation of their Life, and the Ferment of their Stomach, are hindred also from duly digesting the Air they take in; and therefore as soon as the life of the Stomach is

again reſtored to its former ſtrength, the ſhortneſs of breath, will ceaſe likewiſe; and the Blood, Water, Fleſh, &c. which in this Diſeaſe are colour'd yellow, recover their former lively Colour. And becauſe in the Jaundice not onely the ferment or life of the ſtomach is debilitated, but the Air alſo is not well digeſted; therefore it ſometimes happens, that when the Jaundice is of long continuance, it ends in a Dropſie, for reaſons ſet down, §. 71, 72.

§. 109. Others by intemperate Eating, Drinking, Anger, Fear, and ſuch like Paſſions, bring their lives into ſo much unreſt and diſquiet, that it produceth *Cramps*, *Convulſions*, and ſuch like. And theſe nervous Diſtempers are ſo much the more dangerous, by how much the diſturbance of the life is greater, ſo that ſometimes they end in a *Palſie*, when the diſorder in the Life encreaſeth.

§ 110. And wen any one, whether by over-much studying, long continued earnest speaking, violent Passions, or Intemperance in eating or drinking, (of which see § 92.) and such like, doth strain his strength beyond what it is able to bear, by which means the stomach conceives an Aversion, and strives to vomit; whereupon the Party so affected, *will be struck with the Palsie in his left or right Side*, (for man consisting of two parts they both co-operate, as hath been said concerning the Senses and the Brain) so as not to be able to move the Paralytick part. And when the strength of his Life is so far decayed, *that his whole Body be struck with the Palsie*, then all his Members are deprived of Motion. Which Distemper, because it comes all of a suddain, is call'd in Dutch *de Slag*, that is, *the Stroke*. Now if a Patient in this case be not restor'd at the Beginning by inward Remedies, he will find, when he is struck on one side onely with the Palsie, that the

the Members affected will not ſo ſoon recover their Motion, becauſe thoſe Members having been at reſt for ſome time, they are thereby made the more indiſpos'd for Motion; ſeeing that *Motion is nothing elſe, but a Cuſtomarineſs of the Liſes working the ſame in the Nerves.* Thus we find that a Child ſhall never be able to go, if the Life be not brought to a Cuſtomarineſs of moving the Members in ſuch a manner as is neceſſary for going. Experience alſo informs us, that Perſons who have had their Hands and Feet ſhackell'd for a great while, ſo as not to be able to move them, after that their Shackels are taken off, yet are not able to go, as being diſaccuſtomed from progreſſive Motion, by the too long continued reſt of their Members. And therefore thoſe who are in part onely ſtruck with the Palſie, and it have continued upon them for ſome time, muſt have their Lives excited, and awakened by certain inward Remedies, and to accuſtom their Legs and

Arms to their former Motion: (not onely by rubbing and anointing them, which will never restore their Members to Motion.) But they who have their whole Bodies struck with the Palsie, so as that the Life of the Nerves is deviated from its wonted Operation in both sides; then the Life in their Members must be excited not onely by inward, but also outward means, and afterwards the Motion be made customary again. But for as much as this Motion cannot be perfectly restor'd by Force, nor in so short a time; (when they have been a considerable time at rest) therefore the Patient must take heed, that at the first he do not attempt to stand or go, because the Nerves having lost their wonted Strength, will continue weak, in case they be strain'd beyond what their Strength is able to bear.

§ 111. And as sometimes the Members struck with the Palsie do never recover their former Motion, but continue

tinue lame: So it ſometimes happens that Diſeaſes leave onely the lower part of the Body, and at other times the whole Body lame, according as the fear or apprehenſiveneſs form'd in the Head doth work a Diſeaſe in the Sinews, and ſo hinders the Operation of the Life of the Nerves in one or the other Member, and ſometimes throughout the whole Body.

And though the Diſeaſe be cured, which was the Cauſe of the *Lameneſs*, yet the Members continue depriv'd of their Motion, becauſe the Life is become diſaccuſtomed from its wonted Operation.

Others again are ſeiz'd with a Lameneſs in thoſe parts, where they have before ſuffered great Pains; becauſe the Life in thoſe parts, by reaſon of its violent and diſorderly Activity (which is the Cauſe of Pain, as §66) hath diminiſhed their ſtrength, and is entred into Reſt: And for this reaſon it is, that not onely Motion ceaſeth in thoſe that are thus affect-

ed, but their Member or Members become wither'd.

And because Lameness is caused by all such means as do alter the accustomed Operation of the Life, by which the Motion is affected in the Nerves: consequently *Lameness is nothing else, but that the Life of the Nerves, which before through custom and exercise did elaborate or produce Motion, is now become disaccustomed from effecting the former Motions through rest and quiet.*

VIII. The *Gout* and the *Foot-Gout*, or *Podagra*, are also Distempers of the Nerves, because all feeling is in the Nerves, and all Motion is performed by them, both which sometimes, by reason of great Pain go to rest; and therefore it is that these Diseases are sometimes occasioned by the same means, from whence the Palsie proceeds, yet with this difference; that *in the Palsie the life all on the suddain goes to rest, whereas in the Gout it does the same lingringly, and*

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by degrees. And for as much as the *Podagra* or Foot-Gout, is ſo principal and painfull a Diſeaſe, I ſhall therefore ſpeak of it here the more largely.

It is found that ſome by drinking too hard, Debauchery and inordinate Living, as alſo by thinking, meditating and writing more than their ſtrength will permit, and other ſuch like, ſo as that their Life by this means comes to be diſorder'd, becauſe they ſpend more of their ſtrength, than they receive, or can recruit; for we find that the Stomachs of ſuch Perſons do not well digeſt their Meat, and eat but little; as likewiſe that their Reſpiration is not free, and as it ſhould be; becauſe the Fire that is in the Air, which is to afford ſtrength to their fiery Life, is not ſufficiently or duely received by their own Life; From all which it follows, that ſeeing the ſtrength and forces of their fiery Life do decay, therefore the watery Eſſence cannot ſufficiently be digeſted in them,

them, whereupon at first pain ariseth sometime in one Member, other times in another, and this we call the *Gout*, which pain ceaseth again, as soon as the Disorder of our fiery Life is appeased. But this disorder and pain returning again by fits, our fiery Life becomes more and more depriv'd of its strength, because it spends it self, in enduring these Pains, by which means the Life which is in the utmost parts of the Body, must of necessity be weakened; for as much as it must be continually supply'd and maintain'd by the Life proceeding from the midst of Man, from whence it is most remote. Now the fiery Life in these extream parts being debilitated, and not being able to elaborate the watery Essence, as she was wont, to its full maturity and perfection grows impatient, and endeavours by violence and indisorder to absolve her Operation, which excites a Pain in the extream parts, being accompanied with a Redness and Inflammation, which is called the *Podagra*,

agra, or Foot-Gout. And this Di-
eaſe encreaſeth, if a Man addicts him-
elf to thoſe things which are the
auſes of bringing his Life into diſor-
er, becauſe by this means the Life is
eakned, ſo that in thoſe Joints the
oint-water, which in a healthy con-
itution becomes a glewy ſubſtance,
of which ſee § 95, in proceſs of time
changed into a hard and ſtony Sub-
ance. And for this reaſon it is, that
ſe who are troubled with the Gout,
re alſo afflicted with the Stone or Gra-
el; ſeeing that the watery Eſſence,
y default of the fiery, hath got the
redominion; and though the Pain
ometime ceaſeth, yet the ſaid ſtony
atter which hath ſetled it ſelf in
heir extream Joints, cannot circulate
n order to its Renovation. And
herefore as ſoon as they have reco-
ver'd their ſtrength again, ſhall on a
ſuddain be ſeized with their old pains;
or their fiery Life ſtriving to expel
the ſtony matter that is fix'd in their
Joints, or to change it for the better,
and not having power to bring it a-

bout,

about, becauſe that ſtony matter
ſtill yet partaker of Life, and therefo
cannot be ſeparated, as a mortifie
Limb is, doth ſpend it ſelf in th
fruitleſs Endeavour, from whenc
proceeds a *Secondary Gout*. And ſuc
as theſe ſhall by reaſon of the pai
wherewith they are again ſeized i
their Joints, where the ſtony mat
ter is lodged, find a liſtleſneſs in thei
Stomachs to meat; and becauſe they
eat little, as not being able to dige
much, and conſequently cannot re
ceive much ſtrength from what they
eat, therefore Nature muſt by littl
and little recover them, and reſtor
them again. But the oftner the Pai
returns, the more this ſtony matte
in the Joints is encreaſed, as many
have found by ſad Experience; that
in proceſs of time their Joint-water,
inſtead of being changed into Fleſh
and Bone, for the recruit and ſup-
port of their Members, hath been tur-
ned into a ſtony matter, by which
means the Fleſh and Bones, being no
longer renewed by the ſaid Joint-wa-

ter,

ter, loſe their ſtrength. Wherefore we muſt well take notice of *this two-fold Gout, the firſt proceeding from the foreſaid Cauſes, and the ſecond from within*; becauſe our Life grows impatient, for that ſhe cannot overcome the congealed matter that is in the Joints: And therefore ſome Remedies are of good uſe here, which hinder the encreaſe of the Gout, as well as the coagulated matter which is in the Joints.

And as the firſt of theſe two Gouts is ſometimes cauſed by a diſſolute and diſorderly way of living, ſtudying, and ſuch like; ſo the ſame proceeds alſo from great Cold endured, or drinking ſour Liquors. In a word, the Gout may proceed from all thoſe Cauſes, which are capable of diminiſhing the Force of our fiery Life.

§. 113. The ſame Cauſes which produce the Gout in ſome, cauſes the *Gravel and Stone* in others, becauſe theſe Diſtempers are produced by the Defect of the fiery Life; which de-

fect

ſect make the Body of the Urine to ſettle into a ſtony matter. In order therefore to a more exact Diſquiſition about the Nature of this Diſeaſe which is ſo painfull, and withall ſo common, we muſt take a particular view of *the ſeveral parts of the Urine*, viz. *Fire, Salt, the Body of the Urine, and Water.*

That there is a Fire in Urine, the Experiment of the *Phoſphorus* is ſufficient to convince us, whereof § 9, and as long as the Operation of this Fire is regular, and that the Fire it ſelf continues in its full force, it hinders the Production of Diſeaſes; for being the Former of the Body, it preſerves what it ſelf made, as § 39. And therefore the Urine of ſound and healthy Perſons is clear as Sack, and hath but little ſetling. But when even this fiery Life, and the Salt which is a Birth of the Fire, as § 14, is deficient, or leſs powerfull in its Operation, then the Body of the Urine becomes changed into Stone or Gravel, which any Body may make

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an experiment of, by putting freſh Urine every day into an Earthen Veſſel, renewing the ſame every Twenty four Hours; and letting it ſtand during that time expos'd to the Air; ſeveral ſtony Cruſts will be found ſticking to the Bottom; in like manner as the Stone and Gravel grows in the Kidneys, or Bladder of a Man, which is of the ſame appearance and qualities, as theſe Cruſts that ſtick to the Bottom of Chamber-pots. And indeed it is impoſſible, according to the Order of Nature, but that the groſs Body of the Urine muſt become ſtony; becauſe the firſt Birth that proceeds from the Water is Sand and Stone, (as I have demonſtrated in my *Phyſiological Cogitations*;) if ſo be therefore the Body of the Urine, which is an imperfect Eſſence, doth not attain its full maturity, or hath its qualities alter'd, from the want of Fire and Salt, then the ſtony Body of the Urine muſt proceed in its Operation of producing Sand or Stone.

Yet there are ſome Remedies that are of great uſe to prevent the Encreaſe of the Stone or Gravel.

From which infallible Truths we may conclude, that the Gravel and Stone (except they be Hereditary, and born with one) are produced by means which either bring the Life into diſorder, or diminiſh its force and vigour, which means or cauſes have been ſufficiently declared in the preceding Sickneſſes.

§ 114. As theſe fore-mentioned Diſeaſes, the Cramp, Gout, *&c.* have their reſidence in the Members or Joints, which by means of the Nerves, that derive their Original from the Brain, do effect or elaborate whatſoever we think, or reſolve: So there are ſome Diſtempers which ariſe immediately in the Brain, whether by Cauſes that produce a ſuddain diſorder and diſturbance in the ſame, which ſometimes proceed from ſome Deviation of the Stomach; or from too

too long continued or intense Study, beyond what the Strength of the Party permits, and other such like; which Diseases when they proceed no further than to cause an apprehension, as if the Party were ready to fall, or as if all things turn'd round, it is called a *Dizziness or Swimming of the Head*; when it seizeth one like Sleep, it is called *Fainting* or *Swounding*, which is a kind of *Falling-sickness*, when it is so strong as to make the Patient fall down.

§ 115. And like as there are several Sorts of *Falling-sicknesses*, so are their Causes also different. Thus we find that some by too much thinking, do so far deprive themselves of sleep, that at last their Life for want of strength, passeth into a violent and preternatural Sleep. This Disease may also be caused by too violent Passions, as by great Frights: Thus we find that some, by seeing others seized with a Fit of the Falling-sickness, have been

ſo frighted therewith, as to get the ſame Diſeaſe, whereof we have ſpoken § 85 and 91. And as ſome have the Falling-ſickneſs ſeizing them with Fainting, and are ſtill and quiet in their Fits; ſo others have this Diſtemper come upon them with Convulſions and violent Motions, others bite, foam at the Mouth, and make a Noiſe, &c. according as the Spirits that have got the Predominion over them, are more or leſs violent in their Operation. Which is the reaſon why thoſe that have this Diſeaſe, are not all afflicted with the ſame violence; for *ſome are onely deprived of Motion, their Senſe of Hearing ſtill continuing; others again are deveſted of Motion, Feeling and Hearing.* We have a clear and lively repreſentation of an extraordinary Falling-ſickneſs ſet before us, *Matth.* 17. *v.* 14. *Mark* 9. 16. *Luke* 9. 37. Where this Diſeaſe is called Lunacy.

§ 116. Others

§ 116. Others that are ſeized with a continual Sorrow or Diſſatisfaction, whether for the Loſs of their Goods, or becauſe they cannot obtain what they deſire, do ſometimes weaken their Life to that Degree, through theſe continued Thoughts, that afterwards it hath not ſtrength enough to digeſt ſo much Meat as is ſufficient to repair and maintain their ſtrength, by which means their ſtrength daily decays; whereupon an extenuation and withering of the Body follows, which we call a *Conſumption.* Others again fall into this Diſtemper by having *Fiſtula's*, and other running Ulcers upon them, which by their continual running, make them to loſe more of their ſtrength, than the Stomach can repair or recruit from the Food they eat. In others a Conſumption is the Conſequence of a Cough, which making the Patient to ſpit up much Phlegm, and being become habitual; for as much as by this their continual ſpitting, they void more

ſtrength than they receive, the Phlegm which they evacuate being the Offſpring of the Griſtles, according to § 76, 78, are an unripe Fruit, which when advanced to its full Maturity and Perfection, ſerves for the ſupport of our Body: But whenſoever this Phlegmy matter is generated continually and in great quantity, they diminiſh the ſtrength of our Life; by which means all the other parts of the Body ſuffer for it, except this diſorder be timely amended and reduced by an orderly way of living, and good Medicines. Others get a Conſumption either in ſome part, or their whole Body, by reaſon of great and extraordinary Pains, or long continued Agues, by which means the ſtrength of the Body is by degrees diminiſhed. It appears therefore that this Diſeaſe may proceed from many Cauſes, which are capable ſo far to diſorder our Life, as that afterwards it is no longer able ſufficiently to take in or digeſt the fiery Eſſence of the

Air, for the ſupport and Conſervation of her own Activity. To conclude, one thing is well to be noted in this Diſeaſe, *viz. that a Conſumption ſometimes conſiſts in a defect of the fiery Life, and at other times in a deficiency of the lunar or watery Eſſence*, out of which the Body is formed, Man conſiſting of theſe two, as hath been ſhewed § 9.

§ 117. Some that ſtrain their ſtrength too much either in writing, ſtudying, fixing their Eyes upon any thing too long, or by over-working themſelves, &c. ſhall ſometimes find themſelves ſeized with a *Shortneſs of Breath*, or a difficulty in breathing; becauſe when they are intenſively eying or thinking of any thing, they commonly fetch but little Breath. Perſons alſo that are fat, are very ſubject to this Diſtemper; becauſe in them the Air being not well digeſted becomes changed into Fat. All which Inſtances make out, that thoſe who

are troubled with a difficulty of breathing, have had their Life by ſeveral means either brought to a Reſt and Inactivity, or elſe very much diminiſh'd in ſtrength, which is the Cauſe why the Air is not well digeſted in them; ſo that they have as it were an Averſion to it, which makes them draw in their Breath with difficulty, and cough often. Whoſoever ſhall compare together what hath been deliver'd before concerning Coughs and Conſumptions, with what hath been now ſaid concerning difficulty of breathing, will find that theſe Diſtempers are ſo nigh of kin, that one of theſe Diſtempers will frequently ariſe from another of them, or at leaſt proceed from the ſame Cauſes.

§ 118. And as many Diſeaſes are cauſed, for that the watery Eſſence gets the Predominion in us, either becauſe of the Diſorder of our fiery Life, or becauſe of its weakneſs (the

moſt of which Diſeaſes we have already treated of) ſo there are *others which proceed from the too violent Operation or Activity of our fiery Eſſence*, which Sickneſſes are painfull and grievous; becauſe Pain, which is nothing elſe but an over great or exceeding Senſation, proceeds from our Life, which is the Cauſe of all Senſation, according to § 66. Now theſe grievous Sickneſſes are not indeed of any long continuance, but very dangerous (if either the Life do not reduce it ſelf into order again, or that the ſame Effect be procur'd by fit Remedies;) becauſe our Life by its vehement Activity, doth in a ſhort time deprive it ſelf of all its ſtrength, and ſo dies. This is apparent in the *Pleuriſie*, wherein our Life, either by too violent Motion, or when after ſome great Heat, we ſuffer our ſelves to cool too ſuddainly, or ſeveral other ways, is put into an over vehement Activity, of which the *acute Pain* is a certain Indication, as alſo the *ſhort*

fetch-

fetching of ones Breath, to the End that we may not take in ſo much of the fiery Eſſence of the Air, as hath been ſaid § 67.

The ſame is alſo found by Experience in the *Cholick*, *Pains in the Belly*, &c.

§ 119. Having ſpoken in general of the Cauſe of Diſeaſes, and the means whereby they are occaſioned; we proceed now to ſpeak ſomething of *the Difference of Diſeaſes*.

The general Cauſe of all Sickneſſes, is either *ſome diſorder our Life is put into, or its Decay and Weakneſs*; Whereof ſee § 92. And *as long as our Life proceeds in that Diſorder, ſo long the Sickneſs encreaſeth.*

§ 120. *That Diſeaſes proceed from ſome Diſorder of our Life*; may be cleared from the following Inſtances. One that is ſick of an Ague will be ſometimes cold, and at other times hot, which is an Argument, that there is a Diſagreement between his fiery

fiery and watery, or hot and cold Eſſence; for when theſe are in Union and Harmony, he will find himſelf in a due Temperature of Heat and Cold, and conſequently no longer ſenſible of the Ague. So likewiſe in the Pleuriſie, Cholick, and other painfull Diſtempers, in all which our Life is in a great Diſorder, upon the Removal or Ceſſation, whereof the Pain ceaſeth likewiſe.

§ 121. And as all Men are not alike Patient; ſo we find that many *by their impatience and peeviſh Humour do inflame this diſturbance of their Life*; and thereby not onely prolong their Diſtemper, but alſo make it worſe, as hath been ſhewed concerning the impatient Cough § 79.

§ 122. When a Diſeaſe proceeding from Diſorder, and encreaſed by impatience, hath continued for ſome time; it oft happens that though the firſt Diſeaſe, *viz.* the continual Diſtur-

ſturbance and Diſorder of our Life ceaſeth; yet the Diſeaſe out of Cuſtomarineſs and Habit, may return at Set-times. Thus for Example, a Feaver or continual Ague, ſometimes turns to a Quotidian or Tertian: which having continued for ſome time, if the Life be not ſtrong enough to alter this Cuſtom or Habit, frequently is changed into a Quartan, which returns at its ſet Period. For ſure it is, though may be it eſcapes our Obſervation, that each Eſſence bears ſway in its own ſet time, as is moſt inconteſtably evident in ſome lunar Diſtempers, and Perſons afflicted with the Dropſie and Diſtraction, or Madneſs, as alſo in Women's Courſes. And the Famous Aſtrologer, *Franciſcus Leever*, hath frequently obſerved, that thoſe Thoughts, which he had not fully elaborated, have recurr'd upon him as ſoon as the Moon was return'd to the ſame Point, where ſhe was, when thoſe Thoughts firſt roſe up in him. And when our Life

by

by means of this long continued and habitual Diſorder or Sickneſs, becomes debilitated, then other Diſeaſes proceed from this Weakneſs of our Life; as Conſumption, Dropſie, and the like. Experience alſo teacheth us, that thoſe who by abandoning themſelves to their ungovern'd Paſſions, and an irregular Courſe of living, have contracted the Gout, Gravel, Convulſions, the Cramp, Lameneſs, Swimming in the Head, Falling-ſickneſs, Shortneſs of Breath, and the like; that theſe Diſeaſes out of Cuſtomarineſs continue with them, becauſe their Life is not ſtrong enough to conquer them; after the ſame manner as one that hath accuſtom'd himſelf to much eating, drinking, &c. cannot leave it, becauſe it is become habitual to his Life.

§ 123. Having ſpoken of the Cauſes and Differences of Diſeaſes, we proceed now to obſerve ſomething concerning the Remedies proper for the Removal of them. We

We have already more than once asserted, that *no Cure or Recovery is to be expected from any Remedies, when our Life begins to decay and die*, because the Remedies cannot be received or taken in by the Life. In like manner it is a certain Truth, that *as long as our Life doth continue the Disorder in us, no Remedies can be of use to remove it*; because our Life in this Case, doth not duely elaborate what it receives, or takes in.

And the same may be said of Hereditary Distempers, that are born with us. For the Life having been so long accustomed to produce these Disorders, and having brought them with us into the World (of which Diseases we intend elsewhere to speak more particularly) therefore it is very difficult to cure such Distempers.

§ 124. And as in the foregoing Discourse, it hath been made out that the Causes of Diseases, are some Appre-

prehenſions or Paſſions we awake in our ſelves, whether by outward or inward, Spiritual or Bodily means, which Cauſes being ſpiritual conſiſt onely in our Thoughts; therefore no better means can be found out for the removing of theſe Cauſes, than that we make uſe of ſuch a Remedy, as is of the ſame Nature with the Cauſe, *viz.* that ſeeing the Fright and other Paſſions are diſorders, that we endeavour by all means to be patient and calm, bearing the Irkſomneſs of our Sickneſs with all Patience and Contentedneſs; yea, that we love and embrace it, as knowing that it does us a kindly Office, in acquainting us that our Life is in diſorder, and by this means put us upon the Endeavour of reſtoring of our Life to its due Order and State again; for if we were not ſenſible of the Painfulneſs of Sickneſs, we ſhould be ignorant of any Diſorder that is in us, and ſo ſhould proceed on in the ſame, without ever endeavouring to reduce it,

and

and by this means would abbreviate our Lives.

When we thus conſider Sickneſs as conducive to our good and profit, and according to the Intimation it affords us, change our former Courſe of living; then the Fright or Apprehenſion, which caus'd the Diſorder, ceaſeth, and on the contrary, a Joy and Delight ariſeth in us, becauſe it points us to what is defective in us. Now that this Joy and Patience is a certain Remedy againſt Diſeaſes is evident; for when we are by Patience come to a Union and Agreement with the thing that at firſt awakened the Fright, or other Paſſions in us, it of neceſſity follows, that the Fright or Paſſion whatſoever it be muſt be changed, becauſe we now love and are perfectly reconciled to that thing which was the Object of our Fear, &c. ſo that our former Fright or other Paſſion is now changed into Love and Good-liking; which Love and Complacency, being oppoſite to the former

mer Fear and Apprehenſion, muſt by conſequence change our Sickneſs into Health; for the ſame reaſon that the Fright and Averſion changed the due and orderly Operation of Nature into Diſorder or Sickneſs. But yet we are to take notice, that this means cannot be uſed with the ſame Succeſs in Diſeaſes mentioned § 123. becauſe the Life hath not Power enough to overcome thoſe Diſtempers.

And that many Diſeaſes may and muſt be overcome by Patience, is a thing I know by Experience, for that a certain Patient having made uſe of all Remedies proper for his Diſtemper, without any Succeſs, the Diſeaſe ſtill growing upon him; when he came to conſider that the Sickneſs pointed him to the means of his recovery, and that thereupon he began to love it, and be reconcil'd with it, he preſently found himſelf rid of his Sickneſs, and from all the Pains and Irkſomneſs of it.

§ 125. And seeing that this means is not in the Power of the Physician, but in that of the Patient; therefore it is, that a Physician will find it a difficult Task to cure an impatient sick Body, and therefore the Patient must endeavour to procure himself this Temper, by the Considerations before mentioned. Yet if the Patient have a strong Faith, that the Physician is able to cure him, by which Faith or Confidence the Patient takes in the Words (which are spiritual Essences, according to § 76.) of his Physician which produce in him Patience, and Acquiescence; if so be the Physician stand in full Freedom and Boldness, that is, that he do not undertake to cure the Patient, without being assur'd of the means whereby he can effect it; for otherwise a Fear and Disturbance will arise in the Physician, and will render his words dead, and without Power, and which being received by the Sick, will not be able to rectifie the Disorder that

is in him. But when the Phyſician ſtands in perfect Freedom, and is abſolutely free from Fear, becauſe he fully underſtands the Cauſe of the Diſeaſe, accordingly his words will be living and powerfull, and being taken in by the Sick, will change his Impatience into Patience and Health. It happens alſo ſometimes, that the Patient having a ſtrong Faith in the Goodneſs and Virtue of the Medicaments he makes uſe of, doth by this means become patient and ſatisfied, and ſo overcomes his Diſeaſe, that is, the Diſorder awakened in his Life. And this is the true reaſon why two Perſons afflicted with the ſame Diſeaſe are not recovered ſometimes by one and the ſame Remedy, becauſe the one hath Faith in it, and the other not. And for the ſame reaſon, that ſeveral Phyſicians exhibiting the ſame Remedies; ſome of them ſhall cure their Patients therewith, whilſt others ſhall want that Succeſs, becauſe ſome are able to excite the Faith

of their Patients; whereas the words of others being without Life and Efficacy, are not capable of awakening the same Confidence in their Sick, and consequently the Remedies they exhibit are without Success.

§ 126. And for as much as it hath been said, § 122, that *many Diseases through length of time become customary and habitual, so that the Life is not strong enough to conquer and expell them, therefore in these some good Remedies are of great use*; for being received by our Life, they do help and assist it to change that Custom, to which it hath been habituated, and this by pacifying and quieting of our Life, by which means this habitual Disorder must die.

§ 127. But in Diseases wherein our Life is too resty, and cannot perform its wonted Operation, as in the Falling-sickness, the Palsie, Convulsions, and such like, such Remedies are most pro-

proper, which either outwardly or inwardly do excite our Life.

§ 128. In Diſeaſes where the Stomach is diſorder'd, and hath an Averſion from Meat, becauſe the Life or Ferment of the Stomach is become reſty or inactive, and endeavours to diſcharge that which it is burthen'd with by Vomit, *Emeticks or Vomiting Medicines are very proper*; as in the Beginning of the Apoplexy, where the Life is hindred in its uſual Operation; but not in Caſes where the Life it ſelf dies. And I have found ſeveral times, that by this means a Patient that have had one half of his Body ſtruck with the Palſie, ſo as that he could not move it at all, hath been reſtored the ſame Day. So likewiſe an Emetick is of great uſe in the Beginning of the Small-pox, and in other Caſes where Nature ſeems inclined to vomit.

§ 129. And when-ever it happens that the Physician visiting his Patient, notwithstanding his most diligent Search and Enquiry, is not able to find out the Original of the Disease, in order to adapt his Remedies accordingly; it is better for the Physician to depart at that time without prescribing any Remedies, than to order any thing of the Effect whereof he is uncertain; because otherwise instead of removing the Sickness, he will oftentimes encrease and inflame it. But when he hath fully inform'd himself (by questioning the Sick or those about him) of all Circumstances, and the Patients manner of living; and from considering all these heedfully, to find out the true Cause of his Patients Distemper, sometimes of a suddain it will dart into his mind, what is most proper to remove it. In like manner, as Experience teacheth us, that sometimes after we have been studying and hammering of a thing a long-time together, without being

being able to diſcover the Cauſe or Efficiency of it, that afterwards of a ſuddain the thing will be fully diſcover'd to us.

Having thus made out and evidenced theſe Obſervations about Diſeaſes in general from Experience, and the Nature of things; I doubt not but the Underſtanding and Conſideration will find theſe Remarks true in their Patients, and thereby be the better enabled to find out the Cauſes of Diſeaſes, and according to the ſame adapt their Medicines; eſpecially after that in the ſecond part of this Diſcourſe, they ſhall have taken a View of their Virtues and Properties of Medicaments, or means of curing Diſeaſes.

THE END.

MVSEVM
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THE END.

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